

# ZION'S HERALD

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**RÉVALS.**—Nothing requiring a change is of so much importance in this world as a revival of religion. The stirring into activity of a "dead professor," the conversion of a sinner, or the entire sanctification of a "believer," is a great and glorious work,—this is a revival. Many of these classes moving, is a great revival. Unusual manifestations and demonstrations, and it is called a powerful revival. There are some ministers that are opposed to revivals, unless they can have the work done to suit them. "I dread a revival;" "I pity the people where an evangelist is called to labor;" "I pity the revivalist more than I do the people;" "I don't like these spasmodic efforts;" "they do more harm than good;" "I don't want any foreign help;" "you cannot expect to always have a revival;" "the mind cannot bear it;" "the converts do not hold out," etc., etc., are some of the expressions of good men, but of small calibre, little charity, and who need to be taught "the way of the Lord more perfectly." Instead of repudiating revivals and revivalists, and condemning means which God emphatically endorses at the time of using, or saying that "revival sermons are often too pointed and sensational," or that "evangelists give great offense in many instances," let us welcome and honor and endorse every agent or instrumentality that God approves. We should never prepare or preach any but revival sermons. No subject should be taken into the pulpit by the ambassadors of Jesus that has not that in it calculated to convince of sin, stir into penitential activity, and raise to a higher and more satisfactory and useful state of holiness. No means should be rejected or spoken lightly of that God honors, and no agents embarrassed by want of sympathy and co-operation, as they often are. Better have "a shaving fire" than none at all, a few saved than all lost, much suffering, expense, and labor, than no stars in our crown, and foreign help to assist us, rather than sink the ship, or allow some little irregularity, than die with dignity or self-sufficiency. Differ as we may, let our cry be, "O Lord, revive thy work."

Once in a while a good brother in Canada, or an unnaturalized but most natural Englishman in America (when will Canada become a part of America?) thinks we deal a little hardly with our motherland and our younger sisterland. One of the latter wishes to know how the recovery of the Prince of Wales may be more harmful than the death of our Prince of Erie, a possibility we suggested. The Prince of Wales is not as bad as he has been painted, as we said; the Prince of Erie may be worse. The death of the latter has been a warning and a powerful lesson; the death of the former might have led to a regency, and the gradual and bloodless conversion of Britain into a Republic. As this event is sure to come, it had better come without blood. His recovery may necessitate that conclusion. Hence the remark. It seems hard for these brethren to understand that we believe with all our heart, might, mind, and strength, in the American idea of civil government, and that we love Canada enough to want her to come into the American nationality, and England enough to have her adopt American democracy. If this be hate or bitterness to them, then their prejudices reverse feelings, and mistake hate for love. Get the judgment on this line, and the heart will follow. America is to be a unit, and Great Britain, American.

The English scare is abating. We fear that our claims will abate likewise. *The Golden Age* offers to settle for \$25,000,000, and to take fifty per cent of that. But that paper is not the arbitrator fortunately. The indirect losses are both in and not in, the treaty. The arbitrators have power to consult on all matters in dispute, though they are also limited to each vessel and its depredations. But these "depredations" may cover

the cost of catching them, and of continuing the war. Still, we fear Gen. Butler is right when he says we were wheedled into omitting the real questions in dispute, and we are caught again by our cooler antagonist. In the Ashburton treaty we threw away about four hundred miles of the Pacific Coast, and twenty-five hundred miles in depth, or about a million square miles, for a few pine trunks in Eastern Maine. So now, we have cast off a thousand millions of dollars, and got ten. Canada had better annex us. Will *The Guardian* descend?

Mr. Abbott, of Toledo, thus strikes hard at its liberal brethren. It is dog eat dog. It calls them "an insignificant squad of demoralized congregations calling themselves 'Liberal Christians,' which, having crawled half through a hole in the fence and got stuck in the middle, fancy themselves still within the fold and safe from the prowling wolf of Free Religion; although the wolf has nothing to do but to snap off their pilloried heads at his leisure."

The wolf snaps, but the heads grow up again. He also speaks "right on," in this plain fashion: Behold how these enemies love one another. Speaking of his free religion, in contrast with the other sort, he avows:

"Still less is it our work to maintain an institution for the indulgence of a luxurious and refined sentimentalism. Those Christian churches which have nearly got rid of their Christianity,—which discard the general Christian system of belief, and yet have not got beyond the habit of Christian observances,—make their pulpits not infrequently a place for the retailing of religious molasses and water. Too heretical for the earnest inculcation of thorough-going orthodoxy, and yet too timid for fearless grappling with living questions of the day, the preachers fall back on gentle, smooth-phrased homilies designed to touch the emotions and to create a general sensation of *goodness*. This is Christianity of the sentimental school—Christianity that reminds me of the old lady in '*Phœnixiana*' who went to a dentist to have her tooth extracted. The dentist tugged and pulled, and finally extracted, not only the tooth, but the entire skeleton besides; and he was forced to carry the old lady home in a bag, a mere mass of pulp. To a similar condition of bonelessness, does Unitarianism reduce Christianity. Its churches, accordingly, too often become crying-schools for romantic young misses and lady-like young men. Instead of strong Christian doctrine, or strong secular good sense, they administer a diet of soft platitudes as the bread of life, and make capital out of a morbid religiosity. You may be sure I have no wish to go and do likewise. It is no part of my work, at least, to ladle out pap."

We are happy to note an improvement in *The Independent* on ministerial fraternity with the deniers of "everlasting punishment." It evidently feels that it stands on slippery places, by its half dozen references in a single number to criticisms on its course, one of which kindly refers an objector, who slightly and not intentionally misstated its position, to the verse which says, "All liars should have their part," etc.; a concession of endless death as a special favor, probably, to this unfortunate fault-finder. But it is more moderate in its direct language, disclaims warmly all belief itself in this error, and only thinks it is best to win the errorists to us by not denying their fellowship while under the cloud. It well says:

"With regard to the ordination or recognition of ministers of the Gospel who are not clear on this question, there is, of course, much more room for difference of opinion. We have a right to make the conditions of entrance upon the ministry other and higher than those which we impose upon candidates for church-membership. If one is to be an accredited teacher of religious truth, we ought, before giving him our approval, to see that he has an intelligible and self-consistent view of the system of truth he is to teach."

It says, England and Germany are troubled with debates and divisions on the doctrine, and adds:

"Our own notion is that it is an outgrowth of the

diseased sentimentalism of the period, and that it will run to seed after a little, if severely let alone. It is the exaggeration, or, perhaps, the perversion of philanthropy."

This is probably so; but the wisest way to cure vital diseases of all sorts is not to approve them. Let not the brethren involved in this error be supported as parsons while they are preaching it. There are diseases not unto death, and there are those that are. This is of the latter sort. Had Origenism prevailed, the Church had perished. It was choked, and she was saved. This is a Christ doctrine, involved in all His teachings and His work. The shadowy defense of it by questions, with which it concludes, is in opposition to the above quotations. We hope even this will be abandoned, for Christ, not Milton, is our guide; and that great and good journal should be great and good for all the truth. For "if one sinner destroyeth much good," how much more shall one saint so eminent as this destroy, if it fall into error?

The best and bravest deed of all the good and brave ones Charles Sumner has done, was his attempt to secure the passage of an Equal Rights Bill, compelling all inns, public halls, places of amusements, schools, and churches, to abolish the hateful distinctions of caste. He plead in manliest manner against the abomination. He scorned down all pettifogging attempts to modify his law on the part, we regret to say, of some republicans. Five of them, Mr. Morrill, of Maine, Sawyer and Robertson, of South Carolina, Logan and Trumbull, of Illinois, voted against the bill, and caused its rejection. Their constituents will remember that yet. It lacked, as it was, only two of the necessary two thirds, and in some shape will conquer yet.

How true is it that Unitarianism is a system of negatives. In a card distributed by Mr. Hatch, stating the Scriptural belief of Unitarians, of its thirteen articles of faith all but four are accompanied by a negative, and the strength of the faith is in the unbelief, as thus: "Unitarians believe that Jesus is the Christ, the Son of God; not that He is God the Son," a faith two thirds reject in its affirmative, and all agree only in its negative. So also "Unitarians believe that Jesus Christ came to live and die to save us from our sins, not to suffer for our sins in our room and stead." Not half of them believe the first, but all of them do the last. They may fancy that it is as true in grammar as in theology that two negatives are equal to an affirmative, and the more negatives the more affirmative. But these laws hardly cover faith. A little more Positivism in so positivist a sect is desirable.

Dr. Buddington says, in *The Independent*, of the Congregational Council at Oberlin, "The fact is recognized that Congregational churches do not make Calvinism the bond of fellowship." "The distinctions of Old School and New School were ignored, and just as much Arminianism and Calvinism."

So Arminianism at last gets practically admitted to the Calvinistic Church. Dr. Buddington is not, however, quite up to the *Baptist Union* in saying that Arminianism is Calvinism. He marries us, but allows us to keep our name. Nor does he say, any more than the *Union*, how much Calvinism and Congregationalism are indebted to Methodism and Arminianism for their present status.

*The California Advocate* advocates eight Bishops, four to be located "in the South-southwest, on the Pacific Coast, and in the centre of the continent," which it calls Mission Districts, and thinks the incumbents should get their support in whole, or in part, from the Missionary Treasury.

## Original and Selected Papers.

THE "SCHOOL-MARM."  
BY GEORGE W. BUNYAN.

I am a boy again to-day,  
My heart is young as any here,  
I fly my fancy-like, and play  
My humming-top of song, and say,  
This is the white day of the year.

Though I have reached my manhood's prime,  
I'd like to live life over again,  
Reverse the dust-plate of time,  
Where morning bells in happy chiming  
Should cheer me with their stirring strain;

Where souls are buoyant as the air,  
And hearts as fresh as dew on flowers,  
And I would have a teacher fair  
With roses in her soft brown hair,  
And lessons to prolong the hours.

I'd love to learn and learn to love  
The truth which years can never fade,  
Be true as steel to stars above,  
And bribe the birds to haunt the grove,  
And sing their soft sweet serenade.

O, I would hope that flowers might grow,  
And bless with bloom the whole parterre,  
That I might wreath the teacher's bough,  
Or deck her hair with lily's snow,  
And roses of the vernal year.

I see the school-marm's sparkling eyes,  
Her rounded form and ruddy cheeks,  
She prays that God, all good and wise,  
Will lead her flock to purer skies,  
Although we hear no word she speaks.

## "WHO NEXT?"

This is the question just now agitating many minds. The time for holding the sessions of our Conferences in New England is drawing troublesome near. By the inexorable rule of our Discipline, many societies must soon change pastors. Hence arises the perplexing question we have put at the head of this article. Men will be canvassed freely, and their availability weighed in balances. Stewards will be on the *qui vive*. And this is right. To settle the question of the coming man, is measurably to settle the spirituality and success of the Society for at least the next term of service. "Like priest, like people." To this there are few exceptions. All honors, then, to the study burden-bearers of the Church who so anxiously seek the answer to the question, "Who next?"

But who shall it be? Is there not opportunity just here for fatal mistake? Grant your ears, brethren, for a little friendly warning. In weighing the merits of men, doubtless you will be guided somewhat by their reputation, and your estimate of the condition and needs of your societies. You are burdened with debt, perhaps, or your pews are unlet, and you look out over your communities, and see rich and influential men, that if members of your congregations, you think, would be of great advantage to you financially. How natural the thought, that if you could secure a "star" preacher, a man who could attract and hold these men, the winter of your financial discontent would be made a glorious and golden summer. The disposition to seek such men, and for such reasons, is not altogether a myth. Men who so preach as to please the rich and fashionable, and bring them to hear them, are in demand. To be true to the facts: fat salaries are often more than hinted to help them see appointments. Committees, like busy bees, buzz from one ecclesiastical exotic to another. A dozen "first class" churches are bidding for Dr. Skyscraper, and the Rev. Mellow Murmur has so many calls, he is perplexed to know just where to let his condescension alight.

Seriously, brethren, is not this just a little wrong? Let us see how it may affect things. There are many men who could preach sermons with just as fine things in them as those whom the fastidious so delight to hear. They could make rich sinners feel better satisfied with themselves every Sabbath in the year. These men are very human. What a fearful temptation is thus cast in their way! How can they help feeling, that to be zealous for God, and to work day in and day out for the salvation of souls, is to put the thumb-screws on laudable ambition! What and if they have had rejoicing converts as seals to their ministry every month in the year? As this is not too fashionable among "big" preachers, it may only awaken criticisms. They may be styled eccentric and rough. They are just the man for hard work on poor charges; but "our people, you know, are so fastidious and refined, that if we should get such a man, they would all run off to the Church of St. Furbelow." Poor men! It looks as though, if they tug and strain to lead the Church to great spiritual power, and sinners to repentance, they must be content to take their promotions from their death-beds.

Dear brethren, haven't we, as a Church, gone about far enough on this road? What is the ministry for but to get men saved, and to build up the Church? Ought it not to be altogether the best recommendation of a man, that he does "the work of an Evangelist?" Suppose the crowd is drawn by fancy preaching. You have got to keep cramming them with the flowers of rhetoric (and cut paper flowers generally), in order to keep them. What you need, is not rich men in your congregations, but rich, and, what is better still, poor men soundly converted to God. These will build up the Church, and make her worthy of her Master's name. Rich and aristocratic sinners may like to listen to polished and eloquent essays; but they will abundantly respect the earnest, pure-minded Gospel-preacher, who, in the spirit of Christ, reproves their sins, and drives Divine truth home to their consciences.

Is not this just one mistake? We are thinking that social position is the end of Church work. Ah! brethren, the Church is the body of Christ. There can be for us but one work—wealth, social position, everything is secondary to the great work of saving souls. For this end we should burn with unquenchable zeal. Don't fetter the ministry God has given you. Break off their bonds. Make them see that promotion must depend on devotion to, and success in this one work. Do you wish to see your way out of financial difficulties? Seek the baptism of the Holy Ghost. Do you wish crowded congregations? Get on fire with Divine love, and set your brothers and sisters on fire, and the people will not stay away. Crowded congregations always attend the baptism of power. Pentecost was not a hyperbole. It was the first flush of a day to be ablaze with the noon-tide splendors of the Sun of Righteousness. It was not a spasm. It was the preclusive shock of that power which is to shake all nations to their centre, and demonstrate to all sinners the truth of God. If ministers and members will take hold of God as they may, and seek the descent of the Holy Ghost as they ought, there will be no lack of hearers, and no lack of treasure in the house of the Lord. Try it after God's order this year, dear brethren, and tens of thousands of happy converts will make New England ring with their mighty shouts of victory through the blood of the Lamb.

## A GERMAN METHODIST GOTHAM.

GERMAN MISSION HOUSE, NEW YORK, Feb. 12, 1872.

Last night I slept in Germany.

I was not quite sure of the precise town. It seemed like old Jena, like the little old *Gasthaus* which looks out on the market-place. Years ago I spent a night there amid just such surroundings. In the next room German voices; below, under my windows, a crowd of young revelers, roaring out German drinking-songs without intermission. As then, so last night, I peered out at the window to orient myself, but this time it was too dark. Jena, or New York—no eye or ear-survey could decide the question.

This morning I find it was New York.

German New York is a notable city. There are but three or four larger ones in the old *Vaterland* itself. How little the mass of the American people know of these great immigrated and naturalized populations, in which the whole social and industrial system moves forward behind the curtain of a strange tongue. Here, for example, is this great German community, 300,000 strong, possessing among themselves, a complete social life, including all trades, handicrafts, professions; adjusting themselves heartily to all distinctively American ideas, yet determining their expression in character through schools, presses, pulpits, theatres, hospitals, associations, and literatures all their own! Since I have been here, I have been shown an American German poem in manuscript, which reminded me at once of Longfellow's *Divine Tragedy*, and which is every way worthy of comparison with that delightful work. Its author is a genius, and has enjoyed educational advantages, not inferior to those of our honored bard of Cambridge.

The particular house in which these lines are penned, has a peculiar claim to the interest of all Methodists, yet how few have ever even heard of it. It is an institution entirely unique. It is one of the fruits of our memorable centenary year. At that time our noble-hearted brother, John H. Ockershausen, esq., long impressed with the necessity of caring more effectually for the souls and bodies of our incoming German citizens, set apart \$20,000 as a Jubilee offering to the Lord for this work. Our German churches, encouraged by this generous provocation, added several thousands more, and soon a neat and comfortable Home was erected on Pearl Street, corner of Madison. Here the poor bewildered immigrant, a stranger in a strange land, has a place of refuge, and a protection against the lying and swindling runners, and land sharks, who

pounce upon him before ever his ship comes to anchor in the harbor. Here he obtains reliable information and aid in booking himself and family for the West. Here he can have shelter and temporary board until he has a chance to look about him. It is a noble service of Christian love to a class particularly in need of protection and help. Daily services in the chapel invite them to remember the good Father, from whom this, with other blessings come. Many are touched, brought to repent of long lives of sin—saved by faith in Jesus Christ.

The management of the Home is vested in a Board of Trustees, twelve of whom are laymen, and three ministers. Its work is organized in three grand departments: 1. Department of Board and Shelter; 2. Department of Employment; 3. Department of General Information.

The present Superintendent of the institution, is brother Bad (Böse), but the next Legislature ought to change his name to Good, for a more friendly, genial, accommodating "House Father," or a more thorough Christian gentleman, it would be hard to find. Indeed, such delightful German heartiness and homeliness pervade the whole house, that every Christian visitor must feel like letting his "peace come upon it."

To our German ministers and churches in the city and vicinity, the institution is as much a centre as 805 Broadway is to brethren of the "English" persuasion. Here every Monday afternoon they hold the German Preachers' Meeting. How gladly would I stay and be with them this afternoon, did not other engagements prevent. As it is, I have already met East and West. Here is Dr. Nast, patriarch of us all, fresh as at twenty-five, yet ripe as a centenarian. Here is a dear old pupil from Switzerland, no longer a boy, but father of three handsome children. Here is the missionary connected with the house, five years ago a sailor boy, now a graduate of Wallace German College, all the time a faithful correspondent. Here is brother Freund, whose English sermons would do honor to many a native pulpit orator. Who isn't here?

According to the last Annual Report, two thousand five hundred and seventy-two persons found protection, and care, in the institution during the year. Means are needed to enlarge. Whoever loves to do good to the defenseless and needy, can scarcely make a better use of his charity than to send it safely enclosed to Mr. Frederick Böse, German Mission House, corner of Pearl and Madison Streets, New York. I would especially advise each reader to enclose and forward five or ten dollars every time he or she reads or hears of any outrage upon immigrants, wherever it occurs. So shall good overcome evil.

## W. F. W.

THE EARLY CROWNED.

BY E. A. HELMERSHAUSEN.

"God said, Bind the grain that's golden."

Wandering along the banks of the Penobscot last autumn in a village where I once spent a few years, I was deeply impressed with the thought that so many had left the places of the living, for the little village of the dead. How often had they gathered to perform the last sad rites around the coffin. That little church had been reduced in numbers by the visits of the dark angel. I remembered that during a pastorate of two brief years, how frequently these visits came.

But the dark cloud had a silver lining. If the members wept over the losses from their ranks, heaven rejoiced over its accessions. There is an earth-side and a heaven-side to all such questions. In eighteen months I attended the funerals of four sisters. One of them had been a teacher in the village school; a faithful, earnest worker in this very important field. As long as health would possibly permit, she was in the house of God on his holy day, and in the Sunday-school, prayer, and class-meeting. There were many weary weeks between her active life and heaven, till strength was almost gone, and there was only an immortal spirit in the skeleton form.

One day, she said, "I shall know when I am about to die; come to see me then." One night a messenger came to tell us that Lizzie was dying, and that she wished to see us once more. Approaching her bedside, and taking her hand, I asked, "How do you feel in this hour?" She promptly replied, "Perfectly happy." I then asked, "Have you any misgivings or fears?" "Not one." In a few moments her mother asked, "Do you think she is gone?" On being answered in the affirmative, she said, "What signs do you see?" "Only the light leave her eye." A more calm, quiet, and peaceful death I never witnessed.

As we gazed upon the lifeless form, with the clear, white skin, so peculiar to the youthful consumptive, the eyes almost bright and brilliant in death; the hectic flush lingering in the cheeks and lips; the long jet hair in her coffin, shedding its wreaths round the marble clay; the lovely smile wed to her cheek, that

passed to the grave with the youthful dead, — an angel presence seemed to sit on this work of Death; and I thought if the resurrection morn can produce no more beautiful form than this, it will do to walk the golden streets of the New Jerusalem; to bear the palms of victory; to wear the crown of life; and to be the dwelling-place of the glorified, immortal spirit, washed and made white in the blood of the Lamb.

"Who that saw thy look in death,  
Might ever fear to die!"

#### THE WIND AND THE MOON.

Said the Wind to the Moon, "I will blow you out.  
You stare  
In the air  
Like a ghost in a chair,  
Always looking what I am about.  
I hate to be watched; I will blow you out."

The Wind blew hard, and out went the Moon.  
So, deep  
On a heap,  
Of cloudless sleep.  
Down lay the Wind, and slumber soon —  
Muttering low, "I've done for that Moon."

He turned in his bed: she was there again!  
On high  
In the sky,  
With her ghost eye,  
The Moon shone white and alive and plain.  
Said the Wind — "I will blow you out again."

The Wind blew hard, and the Moon grew dim.  
"With my sledge  
And my wedge  
I have knocked off her edge.  
If only I blow right fierce and grim,  
The creature will soon be dimmer than dim."

He blew, and he blew, and she thinned to a thread.  
"One puff  
More's enough  
To blow her to snuff!  
One good puff more where the last was bred,  
And glimmer, glimmer will go the thread."

He blew a great blast, and the thread was gone;  
In the air  
Nowhere  
Was a moonbeam bare;  
Far off and harmless the sky-stars shone;  
Sure and certain the Moon was gone!

The Wind he took to his revels once more;  
On down  
In town,  
Like a merry-mad clown  
He leaped and hallooed with whistle and roar,  
"What's that?" The glimmering thread once more.

He flew in a rage — he danced and blew;  
But in vain  
Was the pain  
Of his bursting brain;  
For still broader the moon-scrap grew,  
The broader he swelled his big cheeks and blew.

Slowly she grew — till she filled the night,  
And shone  
On her throne  
In the sky alone.  
A matchless, wonderful, silvery light,  
Radiant and lovely, the queen of the night.

Said the Wind: "What a marvel of power am I!  
With my breath,  
Good faith,  
I blew her to death —  
First blew her away right out of the sky —  
Then blew her in; what strength am I!"

But the Moon she knew nothing about the affair;  
For high  
In the sky  
With her one white eye,  
Motionless miles above the air,  
She had never heard of the great Wind blare.

*George Macdonald.*

#### PROVIDENCE AND THE WORD OF GOD.

In the death of every man, Providence brings proof to certain truths of the Word of God. Standing by the coffin and shroud of those with whose secret and open life we are most acquainted, we may take the Bible, and turning its pages say, "Thus it was written." Character so complex in its formation, so startling in its development, and so mighty in its influence is, after all, easily gauged by the Word of God, and the principles of the Gospel of Christ.

Died on the throne, and though well trained as to the power of a king's sceptre, had to say, "these sons of Zerubbah, they be too hard for me" (for Tammany Hall is not the first birth-place of Rings; the Erie Railroad not the first track of a Jehu; and public and private metropolitan splendor, places where an Absalom might spread tents for defiance and desecration); yet when he went to the house of God, there he understood the end of sinners and sin. Every man that dares to stop and think with Bible in hand, will allow that it is true of all wicked men, "Their feet shall slide in due time."

That false bravery of malice, frenzy, and the soul's full depth, revenge, will, like the prodigal, come to itself, when alone in the cell, without bail, it realizes public sentiment, frosty as a Russian winter's morning, with indignation. A sense of justice irresistible thrills the soul of man, when man by man his blood is shed. Science, with its sponge moistened with the venom of infidelity, may stand ready to wipe out sacred chronology; pride of intellect and false philosophy, sneer at miracles and the faith of miracles; but death, blood-stained

crime, and the destitution which the diamond and jeweled embezzler and defaulter brings to hundreds of homes, and desolation to thousands of hearts of honest sons of toil, do reach the heart and conscience of man, and the cry goes forth, "How long, O Lord?" Then the pocket Testament and the Family Bible tell just how long.

No ungodly son of science, no infidel can argue against the Providence of God, for at every man's death, "the Bible draws its last unerring influence. "Verily, there is a God that judgeth in the earth." There is no sin the Word of God does not describe, no result of transgression it does not anticipate, and no end of evil-doers not foretold. Its prophetic power lies in its principles, and the omniscience of its author. All circumstances of life are then but realities anticipated in language and principles the world cannot misapprehend. The true Berean is therefore surprise proof against acts of wickedness which often confused the wicked themselves.

DIO.

#### THE MIRACLE OF METHODISM.

In the years just past, and passing, so much has been written and published about the growth and diffusion of Methodism, that the subject is in danger of falling into the list of hackneyed themes. Yet the oft-told tale has all the freshness of an ever enlarging history; and the column of events moves onward with steps so colossal and accelerated, that the interest of the spectator has no opportunity to flag. John Wesley was a wonder to his later contemporaries; and the religious movement, of which he was in the beginning the chief inspiration and guide, is not less a wonder to thoughtful observers. History will be searched in vain for a parallel life and growth.

Tyerman's *Life of Wesley* estimates the number of Methodist church-members throughout the world at 2,901,202. The ink that printed this new work on ecclesiastical history is scarcely dry, when *The Methodist Almanac* appears for 1872, and makes a large addition to these figures. The latest statistics give the following as the membership of the different Methodist bodies in England: Wesleyan Methodism, 622,035; Primitive Methodists, 161,343; Calvinistic Methodists, 100,000; Methodist Free Churches, 67,648; Methodist New Connection, 27,407; and Wesleyan Reform Union, 7,633. If to these we add the members of the Methodist Episcopal Church in Canada, 20,903, we shall have a grand total of 1,008,969 church-members connected with Methodist churches in foreign lands.

Methodism in the United States has a much greater following. The latest statistics report its church-members as follows: Methodist Episcopal Church, 1,436,397; Methodist Episcopal Church, South, 586,418; colored Methodist Episcopal Church, South, 13,000; African Methodist Episcopal Church, 200,000; African Zion Church, 164,000; Evangelical Association, 78,716; Methodist Protestant Church, 70,000; Wesleyan Methodist, 20,000; the Free Methodist Church, 6,000; Methodist Church, 50,000; and the Primitive Methodist Church, 2,000. The total membership in all these churches is 2,620,531. And the total of Methodist church-members throughout the world is 3,624,500. And this estimate is 723,298 in excess of the estimate given by Mr. Tyerman. These figures report a growth for the past year or two that appears scarcely less surprising than the heroic labors and wonderful successes of Methodism. Five times the number of church-members, which is the usual rate of making the estimate, will place the Methodist population throughout the world at 18,122,500. This equals, if it does not exceed, the population now adhering to the Church of England combined with that of its daughter in the United States, the Protestant Episcopal Church. Well may we say, as we contemplate this unparalleled growth, "What hath God wrought!" — *Pittsburgh Advocate*.

#### HOW THE JEWS REGARD CHRIST.

Of Christ the Jews have no uniform opinion. The Radicals regard him very much as a good many Deists and Atheists have done before them — that is, they believe Him either to have been a great reformer or a religious enthusiast; and the New Testament they suppose to have been written long after his death, and to have been made up in part of material taken from the Old Testament, the maxim, "Love thy neighbor as thyself" being considered an illustration of this. In fact, whatever opinions they may have on this subject, they have formed by thinking for themselves over the writings of the great skeptics, just as many others have done who are not Jews; and this is the case as well with the most advanced of the Conservatives, as no doubt also with many of the least advanced of the Orthodox. Of the last, however, a very considerable majority have expended no thought whatever on the matter. Their notions about Christ are of the vaguest, and to some he is even veiled in mystery. What they know most clearly is his fate, and the persecution of themselves and their ancestors on account of it. They have a very peculiar name for Him. It is not often they have occasion to allude to Him; but when they do they call Him *to-lus* — the hanged one. He is rarely the subject of conversation among them; it would be a distasteful topic, and they would have no motive for bringing it up. There is, as I have said, no uniform sentiment entertained in regard to Him; but one thing may nevertheless be safely asserted of the whole race: All expectation that they will ever come to regard Him as anything but a man, and a son of man, is based on desire only. — "The Jews: What They are Coming To," in *January Galaxy*.

#### THE FACES OF THE DEAD.

Yet he could not endure the imagination that the dead youth was turning his eyes towards him as he lay; so he came and stood beside him, looking down into his white, upturned face. But it was wonderful! What a change had come over it since, only a few moments ago, he looked at that death-contorted countenance! Now there was a high and sweet expression upon it, of great joy and surprise, and yet a quietude diffused throughout, as if the peace being so very great was what had surprised him. The expression was like a light gleaming and glowing within him. Septimus had often, at a certain space of time after sunset, looking westward, seen a living radiance in the sky, — the last light of the dead day, that seemed just the counterpart of this death-light in the young man's face. It was as if the youth were just at the gate of heaven, which, swinging softly open, let the inconceivable glory of the blessed city shine upon his face, and kindle it up with gentle, undisturbing astonishment and purest joy. It was an expression contrived by God's providence to comfort; to overcome all the dark anguries that the physical ugliness of death inevitably creates, and to prove, by the divine glory on the face, that the ugliness was a delusion. It was as if the dead man himself showed his face out of the sky, with Heaven's blessing on it, and made the afflicted be of good cheer, and believe in immortality. — *NATHANIEL HAWTHORNE*, in *Atlantic Monthly* for February.

#### THE VILLAGE STORE.

He was only a clerk in the village store,  
Where all was sold, and a little more; —  
Pins and pipes and tea and nails,  
Sugar and ribbon and flannel and palls,  
Boots and butter and tops and tape,  
Whiting and blacking, molasses and crape,  
And strings of onions, and pens and ink,  
And out of a demijohn, something to drink!  
'Twas the grand exchange of scandal and news,  
And a wonderful place to cure the blues;  
For there, from morn till after ten,  
You'd generally find the leading men —  
The men who held official station,  
(You'd think, ind'ed, they ruled the nation) —  
Deacon Dodd and Father Hobb,  
And queer old Uncle Nathan Cobb,  
You'd see them all some frosty night,  
When snow is crisp and stars are bright,  
As round the red-hot stove they sit,  
And smoke and chew and talk and spit,  
And spin their yarns of this and that,  
From Dobbs's Farm to Cobbs's Cat.  
*Country Love and City Life.*

#### HOW TO CONVERSE PROFITABLY.

The following letter was addressed by Mr. Wesley to Mr. Fletcher. "Dear Sir: — I was told yesterday that you are sick of the conversation even of those who profess religion; that you find it quite unprofitable, if not hurtful, to converse with them three or four hours together, and are sometimes almost determined to shut yourself up as the less evil of the two. I do not wonder at it at all, considering with whom you have conversed for some time past. The conversation with them I have rarely found to be profitable to my soul; rather, it has damped my desires, and has cooled my resolutions, and I have commonly left them with a dry, dissipated spirit. And how can you expect it to be otherwise? For do we not naturally catch their spirit with whom we converse? I will go a step further. I seldom find it profitable to converse with any one who is not athirst for full salvation, and who is not big with earnest expectation of receiving it at every moment. You have for some time conversed a good deal with the genteel Methodists. Now it matters not a straw what doctrine they bear, if they are as salt which has lost its savor, if they are conformed to the maxims, the spirit, the fashions, and customs of the world. Certainly, then, if you converse much with such persons, you will return less a man than you were before. But, were they of ever so excellent a spirit, you converse with them too long. One had need to be an angel, not a man, to converse with them three or four hours at once to any good purpose. In the latter part of such a conversation, we shall be in great danger of losing all the profit we had gained before. But have you not a remedy for all this in your own hands? In order to converse profitably, may you not select a few persons who stand in awe of Him they love — persons who are vigorously working out their salvation; who are athirst for full redemption, and every moment expecting it, if not already enjoying it? Though, it is true, these will generally be poor and mean, seldom possessed of either riches or learning, unless there be, now and then, one of higher rank; if you converse with such as these, humbly and simply, an hour at a time, with earnest prayer for a blessing, you will not complain of the unprofitableness of conversation, or find any need of turning hermit. — I am, your affectionate brother, JOHN WESLEY."

UNAFFECTED SIMPLICITY. — The steamer Fanny was coming down the Upper Mississippi, loaded with pig-lead. As she was going over a shoal place the pilot gave the signal to heave the lead. The only man forward was a green Irishman. "Why don't you heave the lead?" "Is it the lead, your honor? Where to?" "Overboard, you blockhead?" The Irishman snatched up one of the pigs of lead and threw it overboard; the mate, in endeavoring to prevent him, lost his balance and fell into the river. The captain running to the deck asked, "Why don't you heave the lead, and sing out how much water there is?" "The lead is heaved your honor, and the mate's gone down to see how much water there is."

One of the early fathers being asked what he thought the first and most important of Christian graces, replied: "Humility." And the second? "Humility." And the third? "Humility."

## For the Children.

## CHRIST TO THE LITTLE FOLKS.

Beautiful stranger, we have walked all day;  
Our feet grow weary in the sun and shade,  
And we are lost and know not where to go;  
And now we see our little hopes all fade,  
And weep the tears our eyes should never know—  
“I am the Way.”

The skies of morning shone upon us bright;  
And flowers we plucked that grew beside the road,  
And carried them through all the weary noon;  
But now our flowers have come to be a load,  
And night is near, and darkness cometh soon;  
“I am the Light.”

We are too young to know what is the best,  
And we are wrong, and there's no eye that sees;  
The hours of toil seem never done;  
There are no arms to fold us unto peace,  
Nor any breast to lay our heads upon—  
“I'll give you rest.”

—Our Young Folks.

## ELTHAM COTTAGE.

BY MARIE J. BISHOP.

On the banks of a small stream, in one of the remote villages of New England, a dilapidated mill held a precarious station.

The country around for many miles was desolate and lonely, though by no means devoid of beauty. Hills, or rather mountains, covered with dwarf pines, formed the back ground, while meadows by the stream before mentioned, stretched their velvet on either side.

In the distance might be seen the village church, and the few rudely constructed cottages which the spirit of adventure had reared around it.

The family to whom pertains this narrative, and whom we shall call Ashley, occupied the two or three apartments contiguous to the mill, and their frugal subsistence was obtained by converting into meal the wealth of the rich fields of tillage which waved in the distance.

The hardships of frontier life had broken down the slender form of William Ashley, and his anxious wife saw too evidently that he was sinking into the grave.

James, the eldest of the family, was a boy who might well cheer a declining parent's heart. Tall and athletic beyond his years, he joined the courage and indomitable perseverance of the Scotchman with the intelligent activity of the American. Accustomed to the sports and arduous labors of almost a border life, his young heart beat with a freedom, and his eye flashed with a fire unknown to the denizens of the city.

His frank, open countenance, not strictly handsome, possessed marks of a noble and generous mind, while the ready smile which dwelt like sunshine on his lip, spoke genuine kindness of heart.

Jennie Ashley, two years younger than himself, was wholly unlike her brother in mind and features. Frail and delicate, her sylph-like form, when beside him, seemed like the impersonation of substance and shadow. Her fair complexion and flaxen tresses set off her features, which, naturally pretty, might have been called beautiful were it not for the childlike of their expression.

Lillie, the youngest, was a wee thing, whose playful prattle beguiled the setting day of her father's life.

Such was the family of Eltham at the period at which our story opens. Day after day the wasting form and altered countenance of the father brought despair to the heart of his patient wife, and shaded with its first sorrow the open brow of James. In vain did the filial boy bound up the hillside in search of the wild flower, or bring from the neighboring stream the first trout of the season. The father would stroke his curls, and say, “Thou bearest a kind heart, lad; and it joys mine that I leave thy mother to thy keeping. Strive for them bravely, my boy, and remember you bear a father's last blessing.”

In vain did Jennie roam the fields for the brightest flowers, to cheer the little darkened room; for, as they withered, the hope that father would see them bloom again, withered with them.

William Ashley had taught his family that fear that is above every other, and he felt that, while leaving them very poor in earthly things, they yet had treasures none could take.

The well-worn Bible was now delivered to James, to read the morning Psalm, while his own broken accents craved the final blessing.

“Turn, my son,” he said, on one occasion, “to the promise to the widow.”

All were silent as James turned the leaves. It was Sabbath evening. The odor of flowers floated in at the half opened window, and the low gurgle of the brook murmured up like the sigh of sympathy.

“Leave thy fatherless children”—here James hid his face in his sleeve, and sobbed aloud, “and let—let thy widows trust in—” they waited long for the finishing sentence; the pale lips were still, and indeed the eyes still looked love upon them, but their expression

changed not—the sentence was finished in heaven!

We will pass over the grief of the family, the deep agony of the widow, and the wild sorrow of James, when by his father's grave he vowed that the heritage of trust bequeathed him should be his, and that his young arm should sustain his father's house.

His first care was, by every affectionate attention to soothe the grief of his mother; his next, to provide for the wants of the family.

And now it was that the pious instruction which he had received sprung up in the heart of the fatherless boy, bearing abundant fruit of duty and love.

It was autumn, and the keen winds were drifting at each wail the withered leaves from the trees, while the dense, murky vapors that floated sullenly above, brought a feeling of sad foreboding to the heart of the lonely orphan.

The expenses attending the funeral had completely exhausted the scanty revenues of the family, and want stared them in the face. As he looked at the pale countenance of his mother, a sigh would half burst from the heart of James, but hastily snatching his axe, he would disappear in the wood which skirted the road, and return, bearing as trophies of his labor, the food for many a cheerful blaze.

Dawn found him actively engaged in arranging comforts around the little homestead, and night welcomed him, weary, to his scanty meal, in unmurmuring submission.

While thus pressed by hardship and early trial, the mind of the youth expanded with a power unknown to the sorrowless; and thought, deep and high, would come and go, leaving their lofty impress on his face and manner.

He was silently learning the lesson, unknown to the world, that by a law of compensation God often raises the mind of his suffering ones to a high standard of moral worth, cutting and moulding the heart by adversity, until it is sculptured to His own most blessed will.

Jennie too, busily plied her nimble fingers, and while she shared in the labors and hardships of her brother, her gentle features deepened in personal loveliness.

Thus, month after month, toiled on the family of Eltham, and while their efforts continued, their difficulties decreased. The integrity and industry of James had rendered him the favorite of the village, and all were glad to cheer the widow's home by some token of their good will.

The small sitting-room, with its cheerful fire, the neat table ever kindly spread for the stranger, the morning prayer which ever rose for guidance through the day, and the evening hymn which folded the widow's home under the wing of Heaven's blessing, rendered Eltham lovely in its purity and peace.

“The blessing that maketh rich,” was there, not adding to earthly stores, but adding to that spirit of contentment which makes toils light; adding to those stores of heavenly wisdom which makes the soul buoyant in adversity; and, as the sun of summer peeped among the vine leaves, with which the hand of James had trellised the porch, and as the slightly bowed form of widow Ashley, supported by the form of her dutiful son, and followed by her daughters, moved to the village church, one was indeed reminded that “the blessing of the Lord maketh rich,” and he added, “no sorrow with it.”

## “TILL MY CHANGE COME.”

One lovely summer morning as I was strolling through the garden, I noticed a very large caterpillar, which was making sad havoc with the tender and toothsome leaf of a young fruit-tree. I was about to remove him in disgust and indignation, and crush him in the dust, when he lifted up his black, shiny head, and seemed to look at me in such an appealing way, that I was forced to let him alone a little longer, and watch his operations. He soon resumed his former occupation, and began devouring, as though he were half starved.

“Why,” said I, “you seem to be hungry; and yet, to judge by what you have eaten, you must have a stomach full already.”

“Ah,” said he, “if you knew how delicious this food is, you wouldn't wonder that I am so ravenous.”

“But, my good fellow, you never stop.”

“O yes, I do; I sleep sometimes.”

“Aye, and when you awake you make up for loss of time.”

“Indeed I do,” said the caterpillar, suiting the action to the word.

“I suppose,” said I, changing the subject, “that you consider your present life a very happy and desirable one on the whole; you are perfectly content, I should judge?”

“If I was only quite sure of having enough to eat, I should be,” said he.

“You can scarcely have any doubt on that score,” said I; “you'll not certainly consume all the tree be-

fore your change. But are you not afraid of being, in your turn, made the food of some hungry sparrow?”

“Ah!” said he, “I never borrow trouble. What care I for sparrows!”

“Happy fellow! so you eat and sleep, sleep and eat, and care for nothing!”

“That's just the way.”

“And I suppose you imagine that is all you were made for?”

“Certainly; what else?”

“What else? Why don't you know that by and by you will change into a chrysalis, and then into a lovely butterfly?”

“What! one of those silly creatures, with great flapping wings and long legs, sipping dew out of the flowers?”

“That is what you are to be,” said I.

“Nonsense! Rather than that let me be devoured by a sparrow at once, or crushed under the foot of man. I want no other state than this; not I.”

“Whether you want it or not, my friend,” said I, “to that other state you are fast hastening.”

Without paying attention to my words, which, no doubt seemed idle talk to his gross and practical nature, he resumed his food with increased vigor. I removed the branch on which he was feeding, and placed it where no danger could come, and so kept the caterpillar till he changed into a chrysalis, and then into a butterfly. As soon as he came out in all his glory of purple and gold, he flitted away to a beautiful flower and inserted his proboscis among the petals for a sip of nectar. I went up to him. “Don't be alarmed,” said I. “I am your old friend, you know. I knew you in other days, when you were a caterpillar. Don't you remember me?”

“It seems to me,” said he, “I have some faint remembrance of another state of existence.”

“Ah, there,” said I, pointing to a caterpillar, “there! that's what you once were.”

“That!” he exclaimed in astonishment. “What, such a loathsome creature!”

“Yes,” said I, “and you said you were perfectly content to be as you were. What think you now?”

“Why, I think I must have been a fool! How could I have been content with such a mean, groveling existence? Bound down to a leaf, eating, eating, eating all my life. Yes, I remember now. It all comes back. I know I thought it was delightful. I know I despised butterflies; but I wouldn't be a caterpillar again for all the world.” And balancing his glorious wings in the sunlight, he darted up into the bright, blue heavens, and soon was out of sight forever. But never shall I forget the lesson. And shall I be content with my groveling life, and not long for that glorious change when this mortal shall put on immortality?

ORIOLE.

It is a blessed thing to have a mind to talk about Christ. The world is so full of pleasure, business, and the hundred excitements of every-day life, that Christ is often forgotten. Talk runs on trade, on fashion, on politics, and much of it goes in the direction of the merest gossip. If men could learn to value their intellects and hearts as they should, they would devote them to the use of magnifying the Saviour by the frequent mention of his name, character, and work. And there is a blessing in it. The two disciples walked towards Emmaus. They discussed the recent events connected with the death of Christ—sadly warning on a subject that affected their very hearts. As they talked of Christ, He talked to them, and their hearts burned within them. Talk of Jesus, and he will speak to you, and doing so, the fervor of your soul is certain. The cold hearts, the chilly souls of the Church, are they which never speak of Jesus.” — Presbyterian.

**THE DEACON'S RETORT.** — The deacon was not very much behind, if the following story be true. In a small town on the Schuylkill River there is a church in which the singing had run down. It had been led many years by one of the deacons, whose voice and musical powers had been gradually failing. One evening the clergyman gave out the hymn, which was in an odd measure, rather than usual, and the deacon led off. Upon its conclusion the minister rose and said,

“Brother B—— will please repeat the hymn, as I cannot pray after such singing.”

The deacon very composedly pitched into another tune, and the clergyman proceeded with his prayer. Having finished, he took up the book to give the second hymn, when he was interrupted by the deacon gravely getting up and saying, in a voice audible to the whole congregation, —

“Will Mr. C—— make another prayer? It would be impossible for me to sing after such praying as that!”

Words which are simple, while their meaning is far-reaching, are good words. — Mencius.

Never has a man who has bent himself, been able to make others straight. — Mencius.

Religion is morality illuminated by the knowledge of God's law, vitalized by faith in His love, glowing with answering love to Him, and alive in loving and self-sacrificing service to man. — Prof. Harris.



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## THE HERALD.

BOSTON, FEBRUARY 22, 1872.

TERMS, \$2.50 per year. Clergymen, \$2—in advance.

To READERS AND CORRESPONDENTS.—All leaded articles, not credited to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

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Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

Will each subscriber be kind enough to look at the figures on his paper, and if it has not been paid to Jan. 1, 1872, he will confer a favor by forwarding the amount due. If some should receive bills, they will please consider it a gentle reminder of their indebtedness.

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### THE DIVINE TRAGEDY.

There will never be an end of portrayals of Christ. There never ought to be. "Whom having not seen ye love," says Peter to the Asia Minor Christians. "Whom having not seen," they loved to hear described. How they must have hung on the portraits personal of their Divine Lord! Were not Peter's lips withheld, He must have often discoursed on how He looked, how He dressed, how He walked, talked, and acted. All the outward, so intense and powerful, would have been dwelt upon freely, to eager and devouring eyes and ears. Strange that he was withheld from such speaking. Strange that not a line, not a lisp, not a suggestion came from his pen, or the pen of John, who goes so far as to say, "Whom our eyes have seen, and our hands have handled." Why did they not add, and "Who was of such a complexion, countenance, and bearing?" Why not? Because the Holy Spirit, under whose guidance they wrote, forbade these words. Their own nature would have compelled such a description. He did not dictate it, and they were dumb.

Yet dreams of what He was, will ever fill the human fancy. Longings to see Him as He is, will possess holy souls. Till then, we must content ourselves with faith, "the substance of things hoped for."

Among the essayers of His character, two foremost Americans have lately appeared, Beecher and Longfellow, each famous in his line. As a prose-poet, Beecher is unrivaled; as a poet-poet, Longfellow is unrivaled. For melody, fancy, delicacy, he is unmatched. Only Emerson surpasses him, and he is the unctuous Kohinoor of song. Each is ripe in years, getting gray and wintry; each is devout in spirit; each is artistic in execution; each treats the subject with large simplicity. Beecher drops his multitude of metaphors. His book is not musical with his own melodies. It is gray in tint, as if the background of his Christ should be colorless. Longfellow is equally sober. The restraints of the place and Man are upon them. They take their shoes from off their feet. The eloquent Mercury lays aside his caduceus; the musical Apollo, his silver lute. Each puts his Christ in crayons, not in Titians and Turners. Each is colorless and calm. But here, we think, the unity disappears. Longfellow clings to the Scriptures; Beecher writes Beecher. The first takes the narrative and makes it rhythmical, if not poetical; the latter tells his own story. Yet Longfellow surrounds the Scripture words with poems of his own that glow with his rarest fancy, and sing with his sweetest music; and no man of to-day, save Tennyson, is as melodious as he. He has evidently prepared a great religious drama, of which a few snatches have been published. "The Golden Legend" is its mediæval centre; this, perhaps, its beginning; "The Reformation," its modern restoration; "The New England Tragedies," its stern type; and its consummation some unknown spirit of sacredness and love; perhaps the Wesleyan revival, there could not be a better, for that was the flower of perfect truth, and peace, and love, and joy.

This poem begins with John crying in the wilderness. See how admirably *Zion's Herald* flows in modern verse:—

"Repent! repent! repent!  
For the kingdom of God is at hand,  
And all the land  
Full of the knowledge of the Lord shall be,  
As the waters cover the sea,  
And encircle the continent!"

"Repent! repent! repent!  
For lo, the hour appointed,  
The hour so long foretold  
By the prophets of old,  
Of the coming of the Anointed,  
The Messiah, the Paraclete,  
The Desire of Nations, is nigh!  
He shall not strive, nor cry,  
Nor His voice be heard in the street,  
Nor the bruised seed shall He break,  
Nor quench the smoking fax;  
And many of them that sleep  
In the dust of the earth, shall awake  
On that great and terrible day,  
And the wicked shall wail and weep,  
And be blown like a smoke away,  
And be melted away like wax.  
Repent! repent! repent!"

This is a rare translation, such as no renderer of David's Psalms ever yet attained. He goes through the career of Christ, of course making selections, as Beecher does. He does not dwell on the Birth, or Baptism, the first of which Beecher makes into one of his best essays, "The Overture of the Angels." Each essay the Temptation. Here Longfellow is far more Scriptural, and hence, far more powerful. Beecher calls it all a vision; says, "We discline to the literal, because it renders Satan a wretched, puerile creature, shallow, flippant, contemptible. It makes it impossible that Christ should have been tempted. Such bald suggestions would scarcely have power to move a child. They would be to Christ, "what a fool's bauble would be to a statesman like Cæcil," etc. Such stuff is more foolish than any fool's bauble, as if it were more puerile to be tempted by an actual being than by a dream.

Much more wisely Longfellow accepts the facts of the Word of God, every word of which is as literal as is the announcement in the *Tribune*, that Mr. Beecher will preach next Sabbath is literal.

Lucifer enters, and soliloquizes in rare finish:—

"Not as a terror and a desolation,  
Not in any natural shape, inspiring fear  
And dread, will I appear,  
But in soft tones of sweetness and persuasion,  
A sound as of the fall of mountain streams,  
Or voices heard in dreams.

"He sitteth there in silence, worn and wasted  
With famine, and uplifts His hollow eyes  
To the un pitying skies;  
For forty days and nights he hath not tasted  
Of food and drink; His parted lips are pale;  
Surely His strength must fail."

Then comes the addresses and responses; addresses long, gentle, choice, not overwrought, as near the words appropriate as can well be put, and the responses short, simple, decisive, e. g.:—

"'Tis written: Man shall not live by bread alone,  
But by each word that from God's mouth proceedeth."

Longfellow fails to show Him all the kingdoms of the world, and the glory of them. Here Milton surpasses both. He only lets Him see what anybody can see with ordinary eyes:—

"From far-off Lebanon, with cedars crested,  
To where the waters of the Asphalt Lake  
On its white pebbles break,  
And the vast desert, silent, sand-invested,  
Those kingdoms all are mine, and Thine shall be,  
If Thou wilt worship me."

There was a far grander spectacle than thus unfolded. He puts the ninth chapter of John into verse, the best chapter for experimental preaching in the whole Word of God; paints the Magdalene warmly and chastely; describes Simon Magus, a sort of modern materialist miracle-monger; puts his little poem on Blind Bartimæus, one of his first published, in its appropriate place, and tells the story of the Crucifixion in stern, and simple, and Scriptural terms.

Only once does he seem to transgress the Scripture. Judas Iscariot, just before he commits suicide, is made to say, —

"How I loved,  
Yet hated Him. But in the other world  
I will be there before Him, and will wait  
Until He comes, and fall down on my knees,  
And kiss His feet, imploring pardon! pardon!  
O God, have mercy! Christ have mercy on me!"

Such words never fell from his lips as the story is told. Much simpler are the Scripture words, a veil thrown over him, a pall; "Judas went to his own place." Better leave that undescribed and unsuggested.

While the poem is bold to simplicity in its Scripture language, and, therefore, may seem to some without poetry, this trait is its virtue. If it seek to paint Him at

all, it had better paint Him thus. It sounds familiar, and thereby makes the whole drama less novel. Yet it puts into a few pages, into a dramatic form, and narrow compass the divine tragedy. And so tells the eternally repeated tale with freshness and vigor.

Two editions are published, large duodecimo, thick paper, and sumptuous; small duodecimo, neat and cheap.

### THE CHURCH EXTENSION MEETING.

At Tremont Temple, was a great success in numbers and interest. If the cash results were less than some desired, the seed sown will yet bring a harvest. Many stood through the whole meeting, so large was the crowd. E. H. Dunn, esq., presided. Chaplain McCabe led in singing "America," and the vast congregation joined. Rev. Dr. Walden gave an interesting address, in which he dwelt on the idea of the society, the putting a church in every community, its success in stimulating benevolence, one dollar given being matched by seven dollars raised, which would not have been raised but for this stimulus; the fact that we thus follow our children with our money and our sacred influence. He answered the complaint that we had too many collections, by asking, Who caused it? Who opened the doors of the South, and sent us in upon that darkness? Who drew aside the veil that concealed India and China, and ordered us to go for their salvation? He closed with an earnest appeal to help forward this glorious cause.

Rev. Mr. Stratton, of Oregon, gave a very felicitous address, in which he illustrated the law of reproduction in the prolific mustard-seed, and the renewing leaven. Missionaries were sent to Oregon for the Indians; they died under the potency of the white man's diseases. The missionaries turned to the whites, and so the redemption of that country was brought about. He said they could not do it themselves, for when one minor was worth twenty thousand dollars, twenty thousand were not worth one dollar. They must be helped! His speech was received with great favor.

Chaplain McCabe always has the hearts of his audience in his hands, and as he told his thrilling tales, they throbbed responsive. How a blacksmith in Corinne stopped his sledge, gave his subscription, and then his name as a class-member; how a hard-handed miner in another frontier town, handed in a hard thousand dollar pile as his contribution, when the audience were invited to respond, though no one knew his intention or mind. He sang the "Battle hymn," the audience joining in the chorus. The Hyer sisters, very pretty misses, of a handsome Isabel complexion, specimen of the coming color of America, sang two songs with very pleasing effect. It was an excellent demonstration, and will do good. The Church Extension cause has had two great meetings in the Temple this season, at one of which ten thousand dollars was pledged. The cause goes bravely on.

When one reads the Unitarian journals to-day, he is reminded of the Papal anathemas, or of those with which the Jews cast Spinoza out of their synagogue. They have shown one sign at last that they are a Church, though not of a very Christian sort; the first, and we hope the last. They are well up in the persecuting spirit. Lowell, one of their children, will have to rearrange his couplets on Parker, and apply them to Hepworth. We will help them a little by bracketed emendations:—

"Here comes [Hepworth no] Orson of Parsons, a man  
Whom the Church undertook to put under her ban;  
The Church of Socinians, I mean, his opinions,  
Being so [anti] christian they shocked the Socinians.  
They believed — faith I'm puzzled — I think I may call  
Their belief a believing in nothing at all,  
Or something of that sort; I know they all went  
For a general union of total dissent;  
He went a step farther; without cough or hem,  
He frankly avowed he believed not in them;  
And before he could be jumbled up or prevented  
From their [heterodox] kind of dissent, he dissented.  
There was heresy here, you perceive, for the right  
Of privately judging means simply that light  
Has been granted to me, for deciding on you,  
And in happier times, before Atheism grew,  
The deed contained clauses for cooking you too."

If the lamp-post could only be appropriated as a stake, how they would enjoy tying Mr. Hepworth to it. How gladly would they bring the nice pitch blocks, and the matches. How joyfully kindle the flame, and see him sizzle. Not Cain felt more like making Abel himself a sacrifice when Abel offered a more acceptable offering than he, being one of blood, which he, the father of all "rationalists and liberals," falsely so-called, despised with great despising. These abhorers of a blood religion, would evidently, in a little ruder age, or one in which they had more dominance, have gladly made this, their brother Abel, on his acceptance, a martyr to the true worship and faith. The Methodists never

make a harsh word of either of the Collyers, though they had some provocation. The Presbyterians equally treated Mr. Schermerhorn kindly. Prithee, why so mad, good friends? Prithee, why so mad? Do you know what manner of spirit you are of?

Mrs. Swisshelm, in *The Independent*, justly condemns the linking of Woman's Suffrage and Free-Love together. She well says, Free-love broke forth from the Burchard revivals, when Noyes became a perfectionist, abolished marriage, and organized the Woodhull abominable theory of such a change of companion every hour, if it so pleases, into the Oneida abomination, which with its Wallingford offshoot, is allowed to flourish untouched, but not untaxed in New York and Connecticut. One of their promiscuously begotten children is allowed to be matriculated, patriculated, it should be, by the authorities of Yale College, who should of course receive the boy, but should certainly refuse his money, the price of blood and sin.

Yet no one justly charges revivals with that Noyes hellishness. Many have charged camp-meetings with corruption, but no Methodist accepts that as true. So the horrid folly and shame of the Free-lovers, who use suffrage as a cloak for their sins, ought not to make that idea bear their crimes. Of course it must in a measure. Abolitionism, come-outism, anti-Bible and anti-Churchism, Parker, Pillsbury, Henry C. Wright, and heaps of such foes, but it sloughed them off, or rather marched forward in spite of their help. So will this, if it be of God. The annual meeting just held in this city hotly disclaims all free-love allegiance. If it would join prayer and preaching to its disjoinings, it would the more speedily prevail. No reform is a reform, except in Christ. If this be of Him, ask Him to help it. If it be not, then it will perish. To Him alone it stands or falls.

*The Texas Advocate* is the only Methodist paper that is published after the style of the *HERALD*. Its heading says: "Published for the Texas Annual Conferences of the Methodist Episcopal Church, South, by the *Advocate* Publishing Company." It is after our form, too, and is one of the liveliest papers of Methodism, which is probably owing to its form, and manner of publication. It is grievously vexed yet with the devil of Southern hostility to the North, and to true brotherhood, and Christian humanity. But we notice its publishing body as a type of the right way to organize our press in new centres. How much better such talk as this, than hanging on to a base of supplies, almost a thousand miles away, as the Oregon and Atlanta papers do: —

"The Publishing Company are devising liberal things. Large additions have been made to the office, and the very best material has been selected. The Directors are men of large views, and comprehending the wants of the Church, they will spare no outlay which will be required to keep the *Advocate* in the front rank of Church publications. It is a pleasure to be associated with such men. It is one of the encouraging signs of the times that business men are bringing their financial skill and energy and their means to the support of the great enterprises of the Church. The Methodists of Texas will respond to these generous efforts on their part, and will send in a patronage which will justify the publication of a first-class paper."

That is just the talk we want at Chicago, New York, Baltimore, New Orleans, San Francisco, Charleston, everywhere. It is the oldest of our customs, a good Boston notion, transferred to the Church South and to Texas. If we intend to conquer the South we must do likewise.

*The Christian Register* has a very cordial note on Tyerman's "Wesley," in which it thus speaks of the man and his mission: —

"The perfect candor of his biographer is admirable. He does not think even John Wesley faultless, but admits his mistakes, his hardness to his old father in refusing to succeed him, his foolish obstinacy in undertaking to be spiritual dictator at Savannah, his harshness in controveting law, his sternness to John Cenick. It is a wonderful story of success and power; and yet these years of his noon of toil have a cloudy background. It is impossible to believe that in all that pelting storm of controversy, and in the bitter separations between Wesley and one friend after another, the wrong can have always been on one side. The indomitable will which conquered himself so utterly, must needs rule all with whom he came in contact. As we look back on that long, self-denying, apostolical life, it is easy for us to believe that he felt conscious of a divine call, and a special task laid on him; but neither is it strange that his contemporaries and equals should have been slow to admit that claim, which only the issue could prove.

"Moreover, this cold, self-contained, passionless nature, it must be admitted, chills one somewhat. We cannot help wishing that he had been more open to human sympathy, and had loved men in particular as well as man in general. We miss the glow of human affection which makes Paul in all his loneliness so com-

panionsable and so lovable, while we recognize in Wesley the manifest tokens of an apostleship which is akin to that of the great Apostle to the Gentiles. It is almost refreshing, on this account, to read the naive narrative from his journal of his relations with Miss Sophy Hopkey, at Savannah (p. 148), and to see that this independent nature could, once, at any rate, fall in love, and behave as foolishly as other men in like case.

"And yet have we a right to demand an all-sided nature in a man so signally ordained for a special work? Take him with his human limitations, test him by the test of the Gospel, which he himself so searchingly applied, — and has there ever lived a more faithful soul, or one who more religiously consecrated great gifts to the service of God and humanity? The father of a religious movement, whose results, great as they now are, have only begun, — the most remarkable man of action of the 18th century except Napoleon, and as active for blessing as the Corsican for hurt, during a life-time of twice the length, and with infinitely more enduring fruits, — John Wesley put his faith into his life, and what he did is the natural outcome of what he was. Mr. Tyerman has earned a debt of gratitude from his readers by the faithful painstaking light which he throws on the man and his time; and it may fairly be said that this, the fifth life of Wesley which has been published, is the first which presents him to us both justly and fully."

**A GOOD IDEA.** — Get Dr. Tourjée to visit the Conferences, and talk to the ministers about congregational singing. He is just "crazy" on that subject, but with great method in his madness, and great power to make others equally mad. He visited the New York State Convention, and *The Northern* talked of it after this sort: —

"The Convention was called together at different times to witness his methods of choral service, and listen to his stirring and practical remarks upon musical worship. He would have the organ near the pulpit. This we like. Bring the music to the front. 'We do not put martial bands,' he said, 'in the rear of an army.' His idea of congregational singing we endorse. There must be some drill to secure it. No congregation can sing well without some practice. For this purpose let the congregation be gathered at times, and with plain melodies let them all join under efficient leadership. He calls these gatherings 'praise meetings,' and with his exposition they are certainly seasons of spiritual good, as well as musical enjoyment.

"Dr. Tourjée is in this work, heart and soul. He is giving his rare talents, and his generous heart, to the work of getting the millions to sing the conquering songs of the Cross. We are glad of the visit from him, and hope as a result of it, that the way may be opened for him to visit our larger centres, that a new and widespread enthusiasm may be realized among the singing people of our land. He may be assured of a hearty welcome to the interior of our State at any time, where he has made so favorable an impression by his warm-hearted zeal and his rare endowments, so happily consecrated to the great work and art of Christian song."

Send for him, to all the Conferences you can get him. Address, Eben Tourjée, Music Hall, Boston.

*The Pittsburg* always shows its colors, or its color, when the name of negro or African is spoken. With one of the bravest of editors against the Episcopacy, and all like abominations, it is dreadfully timid when the rights of man, irrespective of color, are to be defended. We do not remember a word from its eloquent pen pleading for these rights. It mocks our late plea for a colored bishop, by saying it makes color, and not capacity, a condition of election; a very mistaken conception of the whole argument, as it well knows, and then adds: —

"To be odd as our good brother, and yet not a copyist, it is likely that we shall have to advocate the claims of an Indian for the Episcopacy."

When Mr. Sumner lately pressed his resolution for the conferring of equal rights irrespective of color, Mr. Hamlin asked that Old Hundred should be sung, an insult Mr. Sumner justly rebuked. It was a specimen of the manner in which this claim would be treated, except for the healthful fear of losing the colored vote. This, as Sumner said, is their only weapon. So our brother refusing to discern the length and breadth of this negro question, mocks at a proposition to meet it wisely and victoriously; a proposition that finds favor in the highest ecclesiastical quarters; a proposition most wise and good. It fails to see how the Roman Catholics are sending missionaries by the hundreds among them, and will have colored bishops before four years, or two have passed; how the Church South has already created them, how three of our own bodies outside to-day will come to us if we are only faithful to God, and this duty. If it will only get the black smoke of its city out of its eyes, it will see a little as God seeth on this greatest question for our Church to-day.

*Illinois* rum is getting stirred up. *The Times* correspondent says: —

"The new Temperance law which has been passed and signed by the Governor, appears to be creating

quite an interest with all classes. The liquor sellers are excited on account of its stringent provisions; while all the better part of community extend to it a hearty approval. Public meetings are being held throughout the State by both parties to the question, and it is expected that, when, on the 1st of July it comes into practical operation, the excitement of its opponents will be raised to white-heat. The initiatory section of the law requiring a heavy bond to meet all possible damages that may come of their business, is a 'stunner' with large numbers. Men don't like very well to go on bonds which create a liability for all the injury that other men crazed by strong drink may do. The friends of the law are to have a grand demonstration on Washington's Birthday, to give public expression to the general sentiment on the question involved in it."

*The Indiana Advocate* says of brother Inskip's labors in that city: —

"We can never disparage the fruits of Dr. Inskip's ten days' labor in this city. Many were quickened and led into a higher life, most of whom remain faithful to this day."

It however adds this warning to those ministers who fancy they must make of this subject a hobby: —

"One of the pastors of this city who had been at Urbana, heretofore one of the most popular and useful men in the State, who had contributed chiefly to giving direction to the Acton camp-meeting, said in a public meeting just after Dr. Inskip left, that since his sanctification at Urbana, he had to throw away all his former sermons, finding them unsuited to his higher and purer life. Six months have passed since he was at Urbana, and he has been feeding one of the best churches in the city with his sermons; and now, while every other Methodist Church in the city, and many of the other evangelical churches, are in the midst of most excellent revivals, some having nightly from twenty to forty seekers of religion, this congregation is without any special revival interest, and the pastor gave, in the preachers' meeting, last week, a most woful account of the condition of affairs."

No subject should be constantly preached upon. The wise householder brings out from his treasury things new and old (we have not seen that motto yet in the *Old and New*). Sinners need to be led to Christ, and saints to be built up in many other truths besides that of sanctification. It properly and happily adds: —

"The higher, purer life is for Christians to enjoy, and preachers should never fail to press its duties and its privileges upon their people, by doctrine and by example; but any notion of Christianity that despises and throws away the Gospel sermons under which hundreds have been led to Christ, must be erroneous. Magnifying one truth to the detriment of others, exalting one preacher to the disparagement of others, standing on higher ground, and despising, or at least patronizingly pitying those whom you deem lower, is not the way to win souls to Christ. Seek the lost sheep, feed the lambs, and gently lead the growing ones, is Christ's command."

It was *The Register*, and not *The Investigator*, which told the little parable about the boy and the gold piece, *apropos* of Jim Fisk, and *mal apropos* of Rev. Mr. Hatch. It also declines to accept him as a brother and substitute for Mr. Hepworth, and says in reply to Mr. Hatch's defense of him on this ground. We believe that Col. Fisk was no more of a Unitarian than he was a Mormon, not half so much indeed, in one important respect. If he was a Unitarian, then it is all the more important that a Unitarian journal should rebuke the slightest approach to magnifying his virtues or 'graces' in a Unitarian pulpit."

**HOW THE ARISTOCRATIC DEMOCRAT LOOKS.** — Justin McCarthy, in *The Evening Mail*, thus describes "probably the youngest member of the House of Commons. He is tall, and somewhat stiff, with square forehead and well-set jaw, suggestive of strong and obstinate resolve. He is rather handsome, but a good deal stolid — in expression, I mean — and with a certain formal and heavy way about him which tells of dogmatism and dissent. He is well-dressed, and is conscious of being an object of curiosity. I suppose I need hardly add his name. You know already that this is the Republican Baronet, Sir Charles Dilke. Very little of welcoming applause from the House will greet him, you may be sure."

Robert Collyer is going to try to save Unitarianism in New York from dying. He is a good fellow, but no doctor, and if he were, the disease is mortal, and was from the start. "In the day thou eatest of that forbidden fruit," says the divine Word to all such seekers after error, "dying, thou shalt die." Dying, it is dying; and nothing our kindly friend can fetch, even from his Methodist pharmacy, and he sometimes essays the use of these old, and once potent drugs; potent yet, if rightly used, will save the poor patient. In New York, Chicago, and even in Boston, it is struck with death. May he leave the corpse, and come back to the ever-living Church and Christ he so unwisely left. He and she will give him the warmest of welcomes, and abundant honors. He was born right. May he die so.

The Newmarket Church was dedicated last Wednesday. Sermon by Rev. F. H. Newhall. Rev. T. L. Flood, its enterprising pastor, secured a subscription of \$2,500, which reduced its debt to about \$4,000. The whole cost is about \$25,000. It is a handsome structure of wood, on one of the best sites in the heart of the village. The architecture is gothic, finished into the roof, and with all the modern appurtenances of a first-class church. The church and society have done admirably, and made one of the best churches and appointments in New England. The old church has been a hive of Methodism. John Broadhead and John Adams, known throughout England as "Reformation John," had the centres of their power in this locality. The home-stead of the Broadheads is at South Newmarket, a few miles to the west, and that of Adams is on an exquisite point of greenness stretching out into the quiet inlet behind Portsmouth, one of the few places in New England that is naturally as lovely and perfect as anything in Old England.

Rev. James Pike was converted at this church, and Rev. Dr. Barrows, Rev. S. Kelly, Rev. S. Norris are among its ministers. The feast of dedication was honored with the presence of Rev. Mark Trafton and his poem, Rev. Chaplain McCabe and his Libby Prison and songs, Rev. Mr. Stratton, of Oregon, with his western flavor, and Rev. Mr. Jasper with his felicitous good sense. The following Sunday the house was well filled and well dedicated again by a live social meeting. We wish the new church as great prosperity as the old. It can hardly have a greater.

The Maine Wesleyan Seminary and Female College gives its teachers a long lease of life. Look at this list of those who have been connected with the school: — H. P. Torsey, assistant two years, principal 28—30; J. L. Morse, Professor of Greek and Latin, 10; A. Walsh, Professor of Languages and Mathematics, 15; Miss P. B. Robinson, Painting and Drawing, 18; E. J. Robinson (Mrs. Torsey), Drawing and Painting, French and Spanish, 18; F. A. Robinson, Professor of Mathematics, 20; J. Perley, Penmanship and Book-keeping, 27. Total, 136 years. Seven teachers.

This shows remarkable tenacity, and what is more remarkable, skill in so adjusting themselves to the times that the world does not slip from under them. The school is among the very first educational institutions of Maine, and is doing a great work for God. Our Maine brethren should give it the help it just now so urgently needs.

A correspondent tries to split the difference between a pipe and a cigar. Izaak Walton could not give it better. How the pipists will rejoice to note their humble, quiet, and peaceful look. For ourselves, we particularly detest a pipe. Its odor is especially mean. "The true manly scent" of a good cigar is its only redeeming trait. But let our friend speak: "I am as much against the habit of chewing, and of snuff, and smoking cigars as you are, or any other man, but not so much against smoking a wooden pipe, because the feelings are different; the cigar gives a haughty and devil-may-care look and feeling, while the pipe gives one a humble, quiet, and peaceful look and feeling."

The Boston Transcript has gone into new quarters, and on Saturdays into a double sheet. It may be the first of the Boston dailies to get into that form regularly. It is a brilliant paper, with great taste in its extracts, and full of mites which do not blind the eyes, except when they float from the dust-heap of "liberalism" in theology and liquor-drinking. But as it was once Prohibition, it will doubtless again become so, and it is too late a sheet to anchor itself long to a field of dead ice dissolving under the holy sun of old-fashioned Christianity. It needs only a true liberalism, to make it not a delight but a power.

The North End Mission Fair, which closed on Saturday evening, two days beyond the appointed time, was an extraordinary success; the sum realized will approach \$35,000. This is indeed beyond the expectations of most of its most sanguine friends.

The Liberal Christian quotes these excellent words in favor of Orthodox Christianity. May it soon accept them as true: —

"Lord Bacon says, 'A Christian is one that believes things his reason cannot comprehend.' Sir Thomas Browne says, 'I desire to exercise my faith in the difficult point, for to credit ordinary and visible objects is not faith, but persuasion. This I think is no vulgar part of faith, to believe a thing not only above, but against, the arguments of our proper senses.'

Mr. Clarke's Theological Seminary, of Atlanta, is to be represented in the North by Rev. J. H. Knowles. He makes a strong appeal for help.

How the Archbishop of Paris and his priests died, is given in full in an official report. He was arrested on the 4th of April last. During a fortnight afterwards, several priests were captured. On the 24th of May, the city evidently falling out of their hands, a band of executioners, led by a drunken demon, went to their jail, and ordered out Abbe Maillard, the Archbishop, and a venerable layman, President Boujeau. They marched forth quietly, and without trepidation. The curé of the Madelaine, and two other priests, walked slowly behind, and each took his ordered place silently; six victims, five of them clergymen. At four minutes past eight, they were shot dead. The Archbishop died the hardest, for it needed three shots to finish his career. They were pitched with yells by drunken officials into a common ditch. The Roman Catholic Church is getting true martyrs. May it also get the true faith in unadulterated completeness.

A querist from Gloucester writes: —

"A happy New Year to you, and a welcome to the HERALD for 1872. It seems fresh and full of life of the right sort. Please not think of any change in its form. It is best as it is. It is usually a sign of decay for one to boast of his great age, but I see no evidence of impaired vigor in the HERALD, although I think you anticipate a little in your issue of to-day, when you say, 'Our new year, the last of the first half century.' I suppose that in half a century there will be issued 2,600 numbers, (52x50), but Volume 49, No. 52, will make only 2,548 numbers, (52x49). Is it the last year of the first half century of the HERALD?"

The question is yet unsettled whether the nineteenth century began in 1800 or 1801, and will be until the twentieth century changes the puzzle. Our brother can call it a half century year after next, but volume fifty begins next January. That's certain.

Mrs. Anna B. Lewis, widow of the Rev. T. Willard Lewis, of Charleston, S. C., writes: —

"I have thought that there might be some northern friends who would like to come South to escape the severe cold and unpleasant weather of the coming few months, and I should be glad to accommodate them with board, and will make their stay as pleasant as possible."

This is an excellent chance. It is just the place for invalids and for pleasure-seekers. Write to her, at No. 14 Lynch Street, Charleston, S. C.

Among the first papers on our list of exchanges is *The National Baptist*, published in Philadelphia. Its editorials, correspondence and selections are admirable, and betoken talent and industry, and it shows in its treatment of most questions, foreign and domestic, a largeness of soul and spirit that should characterize all Christian periodicals.

The "free-will offering to the Woman's Foreign Missionary Society," of a gold watch and gold-bowed spectacles, sent by an unknown friend to the Ladies' Missionary Room, 36 Bromfield Street, Boston, is received. The kind donor may rest assured they shall be "made the most of" for the promotion of the cause of Christ among our degraded sisters of heathen lands. This is a noble "offering," and we doubt not a noble self-sacrifice. *It is a noble example.* Are there not many who will do likewise? L. H. D., Sec'y.

The New York Wesleyan University Club had a brilliant meeting at Daniel Drew's residence, Union Square, last Thursday evening. Dr. Peirce made a happy address. Dr. Cummings, Judge Reynolds, C. C. North, esq., and other alumni participated. It was a happy idea, happily wrought out.

A correspondent asks: "Some of the families of our Church are not one in their Church relations. It may be, the husband is a Methodist and the wife a Calvinistic Baptist. What evils are to be feared at the result of this division of church interest, and how may they be avoided? Can you do these parties a better service than to give them some light on this subject through the HERALD?"

Our advice is to love each other as God giveth commandment, and adjust their Church relations in the spirit of that command. Let each esteem the other better than himself and herself.

#### PERSONAL.

Rev. I. G. Bidwell lectured at Bristol, N. H., February 13. Subject, the "Secret of Personal Beauty." The lecture was eminently practical and profitable. Fourteen persons were received into full connection in the Methodist Episcopal Church in Bristol, February 11.

Rev. J. W. Hathaway, formerly of Maine, died at his residence, Harlem, New York city, Friday, 16th.

Rev. W. S. Studley, of Brooklyn, N. Y., preached an eloquent discourse before the Boston Young Men's Christian Union, on Sunday evening last, in the Music Hall, on "Son, Remember." The hall was filled in every part.

Rev. Samuel W. Russell died peacefully in the Lord of typhoid pneumonia and asthma, January 21st, at six o'clock in the morning, in Knoxville, Tennessee.

Rev. D. D. Hudson, of Barre, a young man of rare ability as a public speaker, has an interesting lecture on "Coal Mines and Miners."

**GOLDEN WEDDING.** — Fifty years ago Captain and Mrs. Jacob Dow, he of Seabrook, and she of Pittsfield, N. H., were united in marriage by Rev. Jabez True, of East Salisbury, and the anniversary of that happy event was duly celebrated at their residence, on Wednesday evening, January 17. There was a large concourse of friends and relatives present.

Rev. E. E. Hale discoursed at Rev. Mr. Hepworth's late Church on the two great theological systems. He has reduced Mr. Clarke's ten considerably, a reverse process from Mr. Harry Wadsworth, who made his one into ten. Mr. Hale had better go one step farther, and confess that there is but one great theological system, and that this is the Christian system tried for all ages by the Church, and accepted by all its members with inconsiderable exceptions.

Rev. Mr. Cummings, of South Carolina, lectured last Monday night in Tremont Temple, to a large house, on the Ku Klux Klans. He put on their disguise and illustrated everything but their horrible butcheries. He is trying to raise money to build a church in Spartanburg. Every community will be glad and sad to hear and see these bandits in their own costume. Runaway slaves used to make money by putting on the instruments of their torture. Their friends now get a little help by putting on the disguises of those who are seeking their destruction. Yet "it has moved" from that day to this. Correspond with Rev. Mr. Cummings, care of J. P. Magee, and get him to come and talk to your people. He will make easy terms, a collection or half the proceeds, or what you will. He is recommended by Bishop Simpson and others.

**AN URGENT CASE.** — Just now application is on hand from one of our preachers for aid to a worthy young man in one of our academies, who purposes entering the ministry, but has no means of prosecuting his studies. The application is not in the regular form, and does not come properly before our New England Education Society. Even were the case before us, we could not afford the assistance needed. Will not some generous brother or sister send us the sum asked for? We will see that it reaches the proper person. The paragraph which follows is an extract from the letter of application, and sufficiently explains the case: —

"Forty dollars will carry him through the next term. His friends are too poor to command even that paltry sum. He has by hard labor previously earned sufficient to help him on thus far. Our Church here is too feeble to do anything. The matter will be determined soon as to whether he can return to the academy, — no help, no return. He is a first-class subject, about 21 years of age, and it seems that what is done for him must be done quickly. Who will respond to this appeal?"

E. OTHMAN, Secretary of the N. E. E. Society.  
CHELSEA, Feb. 14, 1872.

#### The Methodist Church.

##### MASSACHUSETTS.

**DEDICATION AT LYNN.** — Thursday last was a red-letter day to the Maple Street Church and congregation. Their new and beautiful sanctuary was on that day dedicated to the worship of the Father, the Son, and the Holy Ghost; and they themselves, we trust, were consecrated anew to the Master's service. Henceforth there may be expected a better record of "Glenmere," inasmuch as they have attained unto so much better auspices under which they may meet their growing responsibilities.

The last of probably a fifty years' service was held in the old church edifice on Sunday, February 11, and consisted of a sacramental service in the afternoon, and a memorial service in the evening — both of them refreshing and impressive, and the latter replete with reminiscences of how the old edifice had been the scene of moral transformations, in which the rough clay of sinful natures had been fashioned into "vessels of honor," meet for the Master's use — fitting close to be made of a building first used as a pottery many years ago of mere earthen vessels, but at last advanced to the rank of moulding hearts for the reception of the Holy Ghost.

Close upon the last session of the New England Conference, work on the new church was begun — and on the 15th inst. the building was occupied for the dedicatory exercises. Rev. F. H. Newhall, of the Common Street station, preached a most appropriate sermon on the obligations of the Church to Christ; and the brethren made the application on the spot, by immediately sub-

scribing two thirds of the debt of \$7,000 remaining. A marvel of spontaneity and cheerfulness was this giving by a noble people; and in the evening the handsome amount of \$1,500 additional was realized.

What for, is it asked? We will tell you — a downright pretty church, all over — inside and out. Neat and substantial in external appearance, the inside is just charming with its social grouping of 600 sittings around the pulpit platform, — its neat trimmings of ash, and black walnut and tinted walls, — its beautiful vestry, all in waiting to be introduced into the comfortable audience-room at a moment's notice, etc., etc. Brother S. J. F. Thayer, the skillful architect, we are sure can hardly improve upon this his latest specimen of how to combine the most of neatness and elegance in style with the most economic arrangement and auditorium, vestry, ladies', and class-rooms — and all this for so little money! Why, this \$26,000 house can accommodate a thousand persons for an audience at will — and yet all of its appointments are as perfect in finish and design as the most costly of modern edifices. The beautiful stained-glass windows, for example, are rich, but exceedingly chaste, flooding the audience-room with a mellow light, grateful in the extreme.

Great credit is due all concerned in pushing forward this best of Lynn enterprises to such a happy consummation — to Rev. J. A. Lansing, the leader, — the brethren of the Church who have so nobly responded to his appeals, measuring up not only "to their power" in willingness, but "beyond it," as he "bears record" with as much cheerfulness as St. Paul did, in a precisely similar instance of devotedness among the Corinthians, — and to the churches and friends outside, who have generously contributed, not only \$5,500 in cash, but also towards the furnishing of the edifice with clock, organ, etc. May the blessing of Jehovah crown their endeavors with an abundance of success.

**QUINCY POINT.** — On Monday evening, 15th ult., a surprise company of over seventy of the parishioners and neighbors of Rev. S. Kelley, pastor of the Methodist Society at Quincy Point, called at his residence, and after an enjoyable season of conversation, F. H. Smith, esq. made a very interesting address, recounting the harmonious and friendly intercourse which had subsisted between pastor and people during a pastorate of near three years, now drawing to a close; and as a substantial testimonial of their continued confidence and affectionate regards, presented the pastor a roll of "greenbacks," which, with an addition next day, and groceries and provisions, amounted to near ninety dollars, mostly cash. The people have the grateful appreciation of the recipient, and pray Heaven's choicest blessing may reward them.

**WINTHROP.** — The revival interest continues. There has been very little excitement connected with this work of grace, but a calm, thoughtful, and intelligent seeking the Lord. No effort has been made to frighten the people to get religion; it has not been found necessary to present the terrors of the law, but the promises of the Gospel. The truths of the blessed Gospel, the glad tidings of salvation to all people, through faith in Christ, has been faithfully and lovingly presented by the Church; and men have felt their indebtedness to God, and the just claims of the Gospel upon them, and have come forward intelligently and without excitement, and knelt at the altar of mercy, and dedicated their hearts and lives to the service of Christ. Sixty have joined the Church on probation, and ten in full connection. Meetings have been held every night for more than six weeks, with very few exceptions.

Monday evening the 12th inst., was an exception. On Sunday previous, after the pastor had pronounced the benediction, a brother arose and announced that on Monday evening the Church and congregation would meet in the large vestry to enjoy a friendly greeting and social good time, and also stated that the pastor and his family were invited to meet with them. At 7 o'clock on Monday evening, a good brother came with his carriage, and took the pastor and wife to the church, where they found a large number of friends waiting to receive them. The meeting was opened with singing and prayer. Rev. Mr. Dadmun was then chosen chairman, and on taking the chair made some very interesting and appropriate remarks on cultivating the social element in the Church. Then followed a very pleasant episode; the chairman called the pastor to the altar, saying that he was requested to give him a short lecture; and after making a ten minute's speech, full of sunshine and good humor, characteristic of the man, he presented the pastor a purse of money and a handsome black walnut study chair, and the pastor's wife with an elegant cashmere shawl, all amounting to nearly one hundred dollars. The pastor and his wife hereby express to the donors their sincere thanks.

This people have showed themselves ready for every good word and work.

Rev. Brother Dadmun, Chaplain of the city institutions on Deer Island, resides in this town, and has rendered very efficient service in the building of our new church, and has co-operated heartily and earnestly with the pastor and the Church in carrying forward the cause of Christ in this community.

He and his family have greatly endeared themselves to this people. May the good work go on, and God shall have all the praise.

**SOUTHBRIDGE.** — Rev. W. Silverthorn writes: "The Lord is graciously reviving His work in the Methodist Episcopal Church at Southbridge. Members young, old, and those in the strength of their years are laboring nobly for the prosperity of the Church, and every interest of the Church, financial and spiritual, is having success. Souls have recently been converted in our meetings; and we are praying for so much endue-

ment of power from the Spirit of Christ as will result in a great gathering of souls into the fold of the Good Shepherd."

#### EAST MAINE.

**BANGOR.** — There is now a good religious interest at the Bangor Brick Chapel. Meetings have been held every evening for four weeks, which have been fully attended.

The blessed influences of the Holy Spirit have rested down on the people as well as the church. Several have found peace in believing, and others are seeking earnestly for salvation. Ten have been forward for prayers on a single evening.

The pastor, during the long winter vacation of the State College, has been able to give the most assiduous attention to the extra meetings, and now that the term has commenced the society are enjoying the presence of Rev. John Allen, whose well-directed efforts are giving a new impetus to the work.

#### NEW HAMPSHIRE.

**GREENLAND.** — Citizen writes: "The cause of Methodism is in a prosperous condition in Greenland, notwithstanding the great affliction of losing many of its prominent members within a few years; yet, though bowed down with grief, it rejoices at being able to give so many precious sheaves to the Lord that were ripe for the storehouse, from life's harvest-field. There has long been felt a need of a more appropriate house in which to worship God, and liberal men are taking liberal means to secure this object; and we predict that whoever is the pastor here another year will see a new or a remodeled house; for there is gold and silver in abundance, and much timber and cunning workmen provided."

"This is one of the most beautiful villages in New England, and a community of the kindest people, as the present pastor knows, having tried them in sickness and in health. Ever mindful of their pastor's need, it has been one grand Christmas time. Our brethren may speak of their Christmas trees, but ours has been a Christmas forest of many trees and much rich foliage has dropped into the pastor's family, meriting and receiving his warmest gratitude.

"The ladies of our Church held their annual levee, January 16 and 17, realizing over \$100 from the same. The funds are to be appropriated for repairing the church. There is a good degree of religious interest manifested, and several have been added to the Church. Social meetings improving, the Sunday evening prayer meeting often numbers seventy, and much especial interest is felt in other parts of the town.

"The lecture season has been one of especial interest here. Rev. C. M. Dinsmore, of Portsmouth, gave us 'an hour with the old philosophers,' a rich and instructive production, delivered in his usual happy and mirthful manner. The Rev. Mr. Momlyn, formerly of St. Louis, gave the best thing we ever heard on the Pilgrim Fathers. Rev. T. L. Flood in his usual happy style, gave us a most excellent lecture upon 'The Spirit of the Times.' Many other eminent public men have graced the occasion, such as the Hon. Mr. Bartlett, Portsmouth, Dr. J. W. Parsons, an eminently scholarly gentleman, as well as an eminent physician."

**NASHUA.** — Rev. Truman Carter writes: "On being sent to this charge (Chestnut Street Church), we found the church financially embarrassed, having a debt of \$4,400, and every year getting more and more involved. Some three months since, after carefully looking over the matter, the trustees were called together, and after some deliberation decided to take the entire debt into their hands, appropriating the avails of the rentable property from year to year until the whole is paid. The plan proposed was, that all the expenses should be paid by the voluntary contributions of the people. This plan received at once the unanimous approval of the board, and the pastor was instructed on the following Sunday to declare the Church relieved of its financial embarrassment, and free to the public. This was a grand step in the right direction. The congregation soon increased one third, and sinners began to seek the Lord. The Mount Bellingham Praying Band spent two Sundays with us, and labored with great acceptance. Some sixty came to the altar, and forty were converted as the result of their earnest labors. The work continues in great power."

#### PROVIDENCE.

**NIANTIC.** — Rev. D. A. Jordan writes: "This station is pleasantly situated on the Niantic Bay, six miles West of New London, on the Shore Line Railroad, half way between New York and Boston. There has been a Church here for thirty years, though it has during that time run very low; so low, that at one time the Presiding Elder expected it to die, and failed to send them a preacher. When for about six months' time the Sunday services were sustained by four brethren — but they had in their hearts a fire that would not be quenched, and labored and prayed till God raised up a minister for them who faithfully labored, and we are entered into the fruits of his labor. Last spring the church records showed thirty-nine members; now there are fifty-two, and many more that will soon join in full connection who are members of the class. About threescore persons have bowed at our altars as seekers for Christ. Sister L. R. Drake, from Boston, has been with us a week. The Lord greatly blessed her labors among us. Many have been 'cleansed,' and souls are now inquiring 'what must we do?' The present house of worship is not large enough to accommodate the people, and we contemplate building a new one. We have already subscribed towards it \$4,000, besides the old church, which is worth from one thousand to fifteen hundred dollars. We expect to commence building this spring. We desire to build a house that will accommodate 350 to 400 persons, costing from \$6,000 to \$7,000. Pray for us."

**NORWICH.** — Rev. W. T. Worth writes: "The Norwich District Preachers' Meeting was held at Central Church, Norwich, February, 5-7. About twenty preachers were present. The session was pleasant and profitable. One of the best features was the experience meeting, Tuesday morning. The reports from the churches at Willimantic, Stafford Springs, Niantic, Gurleyville and Wapping were especially cheering. The meeting examined the work of the Church Extension

Society on the district, showing that while quite a percentage of the collections in the Conference for that cause came from this district, not a single dollar has been expended here, though we have churches both needy and promising. This fact gave voice to a resolution asking a loan to assist a struggling society within our bounds to build a church such as is now needed in that place. At the place named, about sixty have professed conversion since last Conference.

"At the Central Church, Norwich, from twenty to twenty-five have presented themselves at the altar for prayers within a short time. Ten have been enrolled as probationers within the past month. The Sunday evening services are very fully attended, and especially solemn. New cases of seekers at almost every meeting. This Church has lately largely added to its seating capacity by the erection of commodious galleries. The galleries have also put to flight the disagreeable echoes which have always made this audience-room so hard for both speaker and hearer.

"Any quantity of rumors concerning Conference appointments agitate the Methodist atmosphere in this part of the world. If they all prove true, some churches will have two pastors, and in other respects the work will be rather 'mixed.' It is strange how much we sometimes seem to know, when as yet we know nothing."

**ORLEANS.** — Since the camp-meeting at Yarmouth, last summer, our little Church has enjoyed an unusual degree of spiritual prosperity. Several have received the blessing of full salvation, and with humility testify that "the blood of Jesus cleanseth from all sin." The Lord has sent converting grace also. Three have found peace and pardon, and others are serious and seeking.

Rev. brother Thompson, of West Dennis, spent a Sunday with us not long since, preached two excellent sermons, and on the following [Monday] evening delivered his Gettysburg lecture, for the benefit of the Ladies' Sewing Society. Brother Thompson's lecture was interesting, and was well received by those who heard it.

**ATTLEROB.** — Rev. Mr. Starr writes: "The pastor of the Methodist Church in Attleboro appointed a board meeting at the parsonage for Monday evening, February 5, very innocently requesting a full attendance, and didn't know what it meant when a general smile was passed around by the audience as the notice was given. On Monday evening, while conversing with two or three brethren who always are on time at meeting, the pastor was somewhat startled by the heavy tramp of a multitude of feet passing the window near which he was sitting. As he listened, the house was unceremoniously entered, and a crowd of men, women, and children forced themselves in, completely filling the rooms. The company was attended by a constable, probably to arrest the occupants if they showed fight. The pastor and wife, completely surprised, but not very greatly frightened, submitted to the proceedings with due grace, and made the visitors as welcome and happy as possible under the circumstances.

"In the course of the evening a good brother, who seemed to be master of ceremonies, interrupted the very pleasant singing and conversation in progress, and taking his stand in front of the pastor, presented him in a happy speech with a large envelope full of greenbacks, from the brethren. The recipient, of course, was too full for utterance. A like offering was also presented in behalf of other friends. Then a sister stepped up to the pastor's wife, and in a few well-chosen words presented, in the name of the sisters, an envelope that lacked but little of being as fat as that of the brethren's.

"There was a little pleasant rivalry here. The envelope contained \$130. After the presentations, all united in singing 'Blest be the tie that binds.'

"The Attleboro' Brass Band then followed with two select pieces; prayer was offered, the doxology sung, and the board meeting adjourned, *sine die*. This was by far the fullest and richest board meeting we ever enjoyed. A similar one would be a very pleasant episode, once a year at least, in all the churches. Who'll be the next to be so handsomely surprised?

"The Church in Attleboro' is prospering spiritually, as well as in temporal things. During the past two weeks a number of new witnesses have testified of the grace and love of God in the forgiveness of their sins. Next week we expect Mr. K. A. Burnell, of Illinois, to make us a visit, and doubt not that his coming will give a new impetus to the work of revival already commenced."

#### GEORGIA.

Rev. G. W. Rogers writes earnestly in behalf of the Waynesboro' Normal School. It needs a thousand dollars immediately to finish off its teacher's building. Will not some one help it? One of the most promising institutions of learning at the South, is the Waynesboro' Normal School, under the auspices of the Methodist Episcopal Church. It is located at Waynesboro', the shire town of Burke County, Ga. It is in a neighborhood quiet and retired, yet easy of access from the principal cities, and offers particular advantages to those wishing to pursue a course of study. Care is taken that moral and religious influences shall be thrown around the students, and upon all are equally impressed the great duties of life.

It is the intention of the trustees that the school shall eventually reach the grade of a Conference Seminary, where graduates shall be thoroughly fitted to go out into the world as teachers or business men. For those who wish, instruction will be given in the higher English branches, and a knowledge of Classical Literature Book-keeping also will be taught, and particular attention paid to Commercial Arithmetic. A Normal and Theological Class for the instruction and training of Teachers and Preachers, will be opened at the com-

mencement of the Spring term — about the first of April.

A number of colored preachers on the Augusta and Savannah Districts are preparing to attend. Many others would do so if they were able to defray the expense.

Twenty-five dollars will support a student during the term of ten weeks — a fine opportunity for those who may wish to aid some worthy young man or woman in obtaining an education. Will not the benevolent bear it in mind?

The school at Waynesboro' is under the care of Rev. J. R. Goodier, assisted by his wife, both of whom are excellent workers. The number of pupils in attendance this term is about one hundred, with a prospect of considerable increase in the future. The buildings consist of a house, which when finished will contain five rooms for the accommodation of the teachers, and another 30 by 40 feet, also unfinished, used for school purposes. There are five acres of land in addition to the buildings, the gift of the late Malcom Clayborn, esq., and the property is nearly free from debt.

It may be proper to state that this school has been established in the midst of great opposition, mainly through the energy and perseverance of Rev. J. Spilman, Presiding Elder of Augusta District, who was at the North last winter soliciting funds. The American Missionary Association tried to plant a school in this place, but the opposition was so marked they gave up the attempt. The Baptist Missionary Society next tried, with like success. It was left for brother Spilman to accomplish the work.

#### WISCONSIN.

Rev. H. C. Tilton writes: "Mrs. Van Cott's labors in the West are highly valued by many — that they have resulted in so great permanent good as her friends suppose, is seriously questioned by many. I would rejoice if her work in Fond du Lac had resulted, as Dr. Coggeshall suggests, in the payment of that 'chronic church debt' hanging on the Cotton Street Church, where she labored last winter, and where 600 were reported converted. The said debt was only \$2,000, and remains unpaid and unprovided for by any reliable subscriptions."

"I am not aware that the membership of the Division Street Church, of which I was pastor, received any increase of membership as a result of Mrs. Van Cott's labors. She did not assist in any of our meetings, but very naturally drew many away from them. The excitement at the Cotton Street Church was very great, and some good fruit remains, but there is a most terrible loss of souls professing conversion during her stay there."

"Methodism in Wisconsin is slowly progressing; fine churches with crushing debts seem the order of the day. And this necessitates an able, eloquent, popular pastor. Men who can fill a church and pay a heavy debt are wanted. An effort is now being made to erect a respectable church in Madison, the capital of the State. Our cause has been unfortunately handled there. And the disgrace is deeply felt throughout the West."

"Dr. Twombly is making a good impression, and is cordially received by all the people. Our brethren who came from New England to Wisconsin are all alive, but some are out of the work. Dr. Steele is a necessity to Lawrence University. Brothers Curtis and Pingree are broken in health, and are superannuated. Brother Curtis lives in Appleton, and brother Pingree in Evanston, Ill. Brother C. Scammon has gone to the Swedenborgians, and is somewhere in Indiana. C. D. Pillsbury is Presiding Elder of Milwaukee District. W. J. Wilson is at Footville, doing effective work. S. S. Lang is doing the same a second term at Jefferson. C. N. Stowers, ditto, at Whitewater. H. S. White is Presiding Elder of Fond du Lac District. J. H. June is effective, and stationed at Union Grove. My friend, Dr. Coggeshall, works under his special friend and admirer, H. S. White, at Sheboygan. Your humble servant is again in Janesville, trying to do something for the Master."

"December was the coldest one ever known in Wisconsin. January thus far has been very pleasant. The fearful fires in the West have never been fully described — they never can be. The effects of them, financially, will be felt for a long time. The generosity of the rest of the country and of the whole Christian world is wonderful. Said an honest old man the other day in my meeting, 'If it is more blessed to give than to receive, it must wonderfully help a man to give, for it is awful good to receive.' On this principle the world has been wonderfully blest in giving."

[Our brother does not differ from Dr. Coggeshall as to the labors of Mrs. Van Cott. The permanency of the converts was not in controversy. The Saviour had great revivals, and most of them went back and walked no more with Him. His parables all teach this truth. We heard a brother not long since, say that he was the only one remaining in the church

of large additions under Rev. Mr. Earle. The whole question is on the utility of revivals, and not on the characteristics of revivalists.]

#### The Christian World.

#### MISSION FIELD.

"All the earth shall be filled with the glory of the Lord." — NUM. xiv. 21.

**HEATHEN WOMEN IN SOUTH AFRICA.** — The following fearful description of the condition of heathen women in South Africa, is from the pen of *Mrs. Laura B. Bridgeman*, of Natal. Read it, and inquire what can be done to elevate and save such degraded, wretched humanity: —

"I should like to help you to some acquaintance with the women of South Africa. I doubt if you will find any so dark-minded and degraded. Among all heathen people, the women are far beneath the men; but with few are the men so ignorant and low as here. They have minds capable of cultivation and enlightenment; but long ages of darkness, superstition and vice have brought them very low. Polygamy is a favorite custom; which, of itself, leads to great oppression and persecution of the female sex, as also the buying and selling of wives and daughters. The woman thus becomes a chattel and slave. The native says of his daughters, 'They are my cattle, my money, and my merchandise. My wives are my cattle, my horse, my plough, and my wagon. I bought her and paid for her, and have a right to beat and kill her, if I choose.' The father or oldest brother sells the daughter or sister to him who can pay for her the greatest number of cattle; giving her no opportunity for choice, and thus often connecting her for life with a person whom she abhors. Such treatment leads to much opposition and rebellion. Often the girl runs away, sometimes effecting a complete escape, but generally is pursued by her relatives, and forced to return. In many instances she has been known to resist unto death, perhaps being poisoned by her hostile relatives, or committing suicide to escape what she feels would be worse than death. Her life is rendered hopelessly dark and miserable. She has no light or joy in this world, no thought or knowledge of any in the world to come. Her kraal, though a dwelling-place, is no home to her. Hatred, jealousy, and strife are constant inmates; but love never enters there. She leads a life of base servitude and fear. A veteran missionary said: 'I believe there is hardly one kraal where there is not found a woman who endeavors to poison her fellow woman in order to become the only wife of her husband, or to poison him, in order to connect herself with another; or a husband who does not the same, in order to get rid of one or more of his wives for the sake of reclaiming the cattle paid for them, and so marry others.'

**ALEXANDRIA, EGYPT.** — Rev. Mr. Dewar gives some most valuable information respecting the state of religious influence in Alexandria. He says, "Notwithstanding the continuous tide of iniquity, many Christian influences are here at work. Among the first which claimed my attention, was the Greek School, the average attendance of which is about two hundred. I received a most cordial and gentlemanly reception, both from the director and all the teachers, through whose kindness I visited in order the various departments where, besides the ordinary educational branches, are taught Greek, Arabic, and French. The general method of the school is most admirable. The same may be alike said of the girl's department, under the management of a warm-hearted Christian lady."

Among the 3,000 Jews in the city, the London and German Missionary Societies, with the Church of Scotland, are doing a good work. The Rev. Mr. Hofheinz is laboring most successfully in this field. "With this brother," says Mr. Dewar, "I visited the Catacombs, the so-called Needles of Cleopatra, Pompey's Pillar," etc. The American Board are doing a great work among the Copts. The Prussian hospital, is a power for good, which is open to all nationalities, and is under the management of the German Protestant Sisters, who, out of Christian love, devote themselves to attending and soothing the sick and afflicted. In addition, the British and Foreign Bible Society has opened a depot for the sale of the Scriptures in several languages, chiefly in Greek and Arabic, the sales of which, for a few months, have amounted to 1,000 copies. These, and other Christian influences, which might be named, are being sensibly felt on the masses of this ancient city.

**WESTERN AFRICA — GABOON.** — The last *Bible Society Record* contains a letter of interest from Rev. Albert Bushnell, dated Gaboon, in which he says: "The Word of the Lord is having free course and glorified at Gaboon. About thirty are indulging a hope of having recently passed from death unto life, one half of whom were received into the Church at our last communion season, and the other half will soon follow. Our chapel is crowded, and two evenings in the week I devote to the guiding inquiring souls to the 'Lamb of God!'

**ITALY.** — Rev. A. R. Van Nest, Jr., D.C., writes to the *Christian World*, from Florence, and gives the following cheering intelligence: —

"Just upon entering Italy I heard delightful news of a religious revival. It appears that in a small town in the middle of Sicily, the whole population have come under the influence of the Protestant preacher, Malan. The Syndic [mayor] has the bells of the principal church rung, and the place is crowded. He is obliged to preach every day, and is worn oft with the demand. The people attend with breathless interest on his new doctrines. Unfortunately I forgot the name of the town. The preacher is Waldensian; but to be distinguished from the better known Malan at Torre Pellice. This shows what God's Spirit can do if we only believe. Publish the good news."

**CHINA.** — The *Missionary Herald* gives the following information respecting the missionary work in China, which will be read with interest: — "Foochow includes within its walls more than eight miles in circuit, and in its suburbs about a million of inhabitants. It is the centre of the black tea district, and a place of great commercial importance. It is now twenty-five years since the first Protestant missionary, Mr. Johnson, of the A. B. C. F. M., entered this city. The Methodist soon followed, and then the English Missionary Society. An equitable division of the field was made, and the three Societies have worked together in harmony; yet the force employed by each has been quite inadequate to the necessities of the work, and its growing demands. During the past year the Church Missionary Society has had two men in the field, the Methodists five, and the American Board three, including a missionary physician. More than a thousand communicants are connected with the different churches; an efficient body of native helpers is already in the field, and more are in preparation. The press is a power. It issued the past year over twenty different publications, numbering two millions of pages. Though it belongs to the Methodist mission, it is at the service of all. Valuable works have recently been published that will be of great service to young missionaries in learning the language, such as an Alphabetical Dictionary, and a Manual of the phrases used in common life. The work among women is full of promise, and extending."

**MEXICO.** — Zacatecas, Mexico, has a population of 30,000 souls, and it is said the people are fully ripe for the Gospel harvest. Cos, another city, has a Protestant Church of 171 members, worshiping in a stone church edifice, which will accommodate 400 hearers. In the City of Mexico, and in several other places, Protestant Christians are suffering great persecution; but, notwithstanding all opposing influences, Protestant Christianity is progressing in Mexico, and will ere long triumph throughout that entire land.

#### Our Social Meeting.

Two brethren object to Bro. Mudge's proposition to rechristen the grace which now bears half a dozen aliases, as if it was a suspicious character, such as Entire Sanctification, Holiness, Perfect Love, Christian Perfection, Heart Purity. It seems to us that Higher Life is as good as any one of them, but it does not seem so to brother House, of Eastford, Conn., who says: —

My spirit was stirred within me on reading the article entitled, "A Proposition;" not stirred with anger, but with sorrow and fear; sorrow that a Christian and a Methodist should advance such ideas, and make such a proposition; and fear of its effect upon these (of which there are many) who feel the necessity of heart-purity, but do not want to come up to it, and grasp eagerly at anything which excuses them in coming short of it.

He claims that people do not understand when we call purity of heart Entire Sanctification, Perfect Holiness, and Christian Perfection, and then claims there is no such thing in this life. The Bible plainly commands it in Matt. v. 48, 1 Peter 1-16, and in many other places; and it is plainly promised to cleanse us from all sin, in 1 John i. 7-9, and also in other places. Would people understand it better if we use other than Scriptural terms. And where is any authority for so doing?

If Entire Sanctification, or entire purity of heart, is not for us now, what shall we do with the words and experience of Wesley, Bramwell, Carvosso, and thousands of others who experienced, talked, and lived this heart-purity, as Christian perfection? What will be done with Wesley's "Plain Account of Christian Perfection," which claims entire purity of heart in the present tense, for every believer, as a second work of the Spirit, through faith in Christ, not only as far as known, but a complete work as far as the heart is concerned? Would he propose to change the name of that work? The Lord demands of us holiness, not merely as far as we know our hearts, but of the whole heart. See Mark xii. 30, and many other passages.

If the heart is only to be cleansed a little at a time through life, will he tell us when is that holiness without which no man shall see the Lord to be experienced? If the Church is getting to understand that when we experience the blessing of holiness, our hearts are only partly cleansed, and we are to keep getting holy, and never, in this life, having a pure heart, it is terribly misunderstanding the Word of God, and going back on the experiences of the fathers. Consecration means and includes everything known or unknown. Perfection of knowledge and understanding is not for us in this life,

neither does God require it; and thus we shall be liable to mistakes in thought and act while we live.

Therefore, entire purity of heart may be, and is maintained, amid mistakes in judgment and practice; and when we discover these, we need not to make a new consecration, or get a more complete cleansing of the heart, but thank God we have grown in grace and knowledge, which we could not do if we did not discover mistakes, and avoid them in the future.

The term, higher Christian life, is very indefinite, and not Scriptural. Some will define it one experience, and some another. If a person enjoys more religion to-day than yesterday, he can claim that he has a higher Christian life. If we take Bible terms and definitions, it will bring all to one experience, and there will be no differing. If we find a term that no individual or denominational prejudice will find fault with, we shall get above our Master. We are not to seek out terms which people who do not enjoy the blessing of Justification, or Entire Sanctification, will understand, or which will explain to them just what the blessing is; for it must be experienced to be understood, John vii. 17.

If we leave out the new birth, which no unconverted person can understand, we could get many thousands more to profess religion and join the Church, but would it help them, or the cause of Christ. Would it not injure both? If we leave out entire purity of heart, which no one who has not experienced it can understand, we may seemingly do away with prejudice, and unite denominations and individuals; but it will be a mere show, short-lived, and weak. The prejudice and disunion will really remain. I have seen the folly of such a course. Do not let us be over anxious to please everybody, and unite denominations, and have everybody understand us. Christ was misunderstood, John viii. 43, 44. Many, for the same reason, will misunderstand us.

Let us use Bible terms, and above all have Bible experience, and the Lord by His Spirit will work through us to bring churches and individuals up to this glorious blessing of heart-purity as Christian Perfection; and then there will be trouble about union, for all will be united, like two drops of water. Bless the Lord, Jesus sweetly speaks to me, I will save you from all sin; and

"Jesus comes, He fills my soul,  
Perfect in love I am;  
I am every whit made whole,  
Glory, glory to the Lamb!"

I should have written more, but I am afraid there are so many wrong things about this, that it will not be accepted. I shall not find any fault if it is not. The Lord has blessed me in writing it, I believe.

"N. P." discovers —

#### A WISER MODE OF WORKING SUCCESSFULLY.

If by holding meetings no fruits are seen, then go out into the streets, houses, and shops, and converse with those who do not come to meeting. Do not be satisfied with your "mutual admiration" meetings of those who have to say they have attained the rest of faith, but work out until you see some of the triumphs of faith too. Mr. Editor, I am suspicious of the modern antinomian sanctification among us. Roman Catholic priests are very busy workers in the lanes and by-ways; and that is the way and means that Church is using to conquer America. And I have no doubt of its success myself; but as to the mode of enlightening imported heathen in this country by any of our evangelical churches, I can scarcely find a congregation doing anything, comparatively, as they ought. Better thrown up splendid sermonizing long ago, and trained every church-member to be a worker. Then there would have been some hope to stem the torrent near at hand. For such neglect, God is angry with the ministry and laity, and you cannot deny it.

One Sunday, in war-time, the minister stopped in the midst of his sermon, because a messenger came into church, and to the altar, evidently desiring to make a communication. It was, that our army was failing by thousands, and needed bandages and lint sent to the surgeons immediately. We all at once obeyed the request of that messenger. Why not now listen to what "the Spirit saith unto the churches," and obey in the most sensible way? Down with all dead formalities at once, if there is a more excellent way to work,

A very neat hymn concludes this service: —

The Saviour died  
For you and me;  
"Finished," He cried;  
That was for thee.

Saviour Divine!  
Then art Thou mine?  
To me incline;  
I all resign.

Thou didst create,  
Anew canst make;  
Save me from hate,  
Regenerate.

All things in Christ  
Are yours, receive;  
'Twas yours at first,  
In Christ believe.

Believe its thine —  
Thine and thou hast;  
'Tis present mine,  
Not in the past.

Believe thou hast —  
Hast and 'tis thine;  
Not in the past,  
Nor future time.

Give now thy heart,  
Then mine thou art;  
Keep back not part,  
Yield thy whole heart.

Spirit Divine,  
I now am Thine;  
In me then abide,  
For Thou art mine.

#### The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

**THE PEERLESS POTATO.** — We regard this, as on the whole, the most valuable variety with which we are acquainted. It has all, or nearly all the characteristics of a first class potato. It is white inside and outside, nearly round in shape, eyes not deeply set, flesh white, and under fair or favorable circumstances, mealy, of the best of flavor, is very productive, quite hardy, keeps well, being in first-rate condition all winter. It is not an early sort, but requires nearly a full season to mature. If we were to plant but two sorts, we should select the Rose for early use, and the peerless for the later use.

**HOUSE PLANTS.** — The Boston *Journal of Chemistry* says: "House plants ought to be stimulated gently or twice a week. Rain water, so refreshing to summer flowers, always contains ammonia, which also abounds in all liquid manures. If you take an ounce of pulverized carbonate of ammonia, dissolved in a gallon of water, it will make spring water even more stimulating to your plants than rain water. If you water your plants once in two weeks with guano water (one tablespoonful to a pail of water), they will grow more thrifty. Pulverized dove or hen manure will answer a good purpose. Always keep the soil loose in your flower pots."

**KEEPING CAULIFLOWERS.** — The cauliflower is an annual plant, while the cabbage is a biennial, and the former is therefore much more difficult to keep, and with the utmost care cannot be kept as well as the cabbage. It is also only half hardy, much less hardy than the cabbage. While the heads are but slightly affected by frost, they are injured or destroyed if exposed to a very low temperature. A common practice is to take them up in November with as much earth as possible about their roots, and after gathering the leaves carefully over the heads, reset them in earth in a light, dry cellar, or in any other light, dry location secure from freezing. A cold frame, if at hand, might be advantageously employed for the purpose. — *Journal of Horticulture*.

**SEASONING WOOD.** — A writer in an English journal informs us that a small piece of non-resinous wood can be seasoned perfectly by boiling four or five hours — the process taking the sap out of the wood, which shrinks nearly one tenth in the operation. The same writer states that trees felled in full leaf in June or July, and allowed to lie until every leaf has fallen, will then be nearly dry, as the leaves will not drop off themselves until they have drawn up and exhausted nearly all the sap of the tree. The time required is from a month to six weeks, according to the dryness or wetness of the weather. The floor of a mill laid with poplar so treated and cut up, and put in place in less than a month after the leaves fell, has never shown the slightest shrinkage.

#### Obituaries.

Thrice has the Angel of Death visited the Church in Saxonville, removing, one after another, our members to the Church triumphant.

**ELLEN P. BROWN**, wife of Mr. Wm. Brown, died September 21, 1871.

Sister Brown was a convert to Christ under the labors of brother Linus Fish, in the spring of 1871. During several months of distressing illness, she illustrated remarkably the graces of patience and resignation to the will of God, and died in the peace and hope of the gospel.

**DORCAS H.**, wife of brother JOHN SIMPSON, after many years spent in the faithful service of Jesus, and in later life many months of patient endurance of the will of God, fell asleep in Jesus and entered the Church triumphant, November 14, 1871.

**DORCAS**, wife of Mr. Seth Stone departed suddenly, but in full hope of a glorious immortality, November 11, 1871.

Of each of these we may, in truth say, "The loss of friends and of the Church below, is their eternal gain," for "these all died in faith."

Within the present Conference year, brother Grovenor Marcy has been deeply afflicted by sickness and death.

On July 20, 1871, his mother-in-law, who was a member of his family, was found in her room lifeless. CLARIMOND LISWELL was born in Delhi, N. Y.; came to Feeding Hills; was converted, and joined this Church in early life. She was constant in her attendance on the means of grace until disabled by age and infirmity, and for sixty years welcomed the itinerant at her home.

In November last, the youngest member of the household, EDWIN GROVENOR MARCY, aged 14 years, crossed the river. He was converted about one year previous to his death, and had, from early childhood, a great regard for the truth.

In about one month, Dec. 23, the wife and mother, ABIGAIL MCINTIRE MARCY, joined the loved ones gone before, in the better land. She was converted, and joined the Church when only 12 years of age, and for forty-three years was steadfast in her faith; so that in the dying hour she was in readiness to depart. J. H. L.

Feeding Hills, Feb. 8, 1872.

In North Augusta, Oct. 1, 1871, HANNAH E. FULLER, daughter of brother Thomas Fuller, aged 17 years and 10 months.

Sister Hannah was converted at the Richmond Camp-meeting, in 1869. Since that time she strove to be a Christian. Her last sickness was brief but severe. Jesus was with her. A short time before her death she called her friends to her bed, and sang the beautiful hymn, —

"I will sing you a song of that beautiful land,  
The far-away home of the soul."

These words were her testimony of victory over death. She feared it not, for Jesus was with her. Her friends are sustained by the precious assurance that Jesus took her to Himself. — F. E. E.

Died, in Sandwich, Dec. 10, of paralysis, MERITABLE B. HOLWAY, aged 73 years.

The early religious life of the deceased was spent in the

Congregationalist Church; the last thirty years in the Methodist Church. While her health admitted, she was among the most constant attendants upon the means of grace, although living three miles from church, and performing her Sabbath-day's journey usually on foot. Her memory is as precious a memento in the Church of which she was a member. In the feebleness of age the partner of fifty years of her faithful service mourns a loss which will soon be repaired on the other side of the river.

Died in Sandwich, Jan. 2, of heart disease, EXCY SWIFT, aged 72 years.

Converted at about 50 years of age, our sister led a blameless, unostentatious, religious life in the Methodist Church, to the close of her life. A few days before her death, at her last class-meeting, she enjoyed an unusual refreshment, and gave a triumphant testimony, as if in view of the glory that awaited her.

A. W. PAIGE.

Mrs. ELIZA H. HOOPER, of Castine, died in Bucksport, at the residence of her son, December 4, 1871, aged 67 years and 10 months.

Sister Hooper was converted, and identified herself with the Methodist Episcopal Church more than forty years ago, under the faithful labors of Rev. John Ayer. Her walk, during all these years, was close with God, and her light shone to His glory. Those who knew her best, esteemed her highest. Her benevolence, and that of her husband, who preceded her to the spirit-land, will long be remembered by the Church at Castine.

J. A. MORELEN.

EMMA HAZELTINE died Dec. 13, 1871, aged 30 years and 9 months.

In the death of this amiable sister, the community and the Church to which she belonged, sustain a great loss. She had rare excellencies of character. She was a fine scholar, and one of the best of teachers. As a daughter, she was affectionate; as a friend, true, and largely sympathetic; as a Christian, modest and devoted. But she loved Jesus best of all. With her, we think it is well.

W. M. H. STUART.

Sunapee, N. H.

Died, in Ipswich, Jan. 3, ELIZABETH B., wife of Hon. A. D. Wait, aged 60 years.

She was born in Hallowell, Me., where she resided till her marriage with brother Wait, of Ipswich, thirty-three years ago. She was esteemed by all as a woman of great worth, and her Christian character, though not demonstrative, is remembered by those who knew her best as uniformly consistent. As a companion and mother she was affectionate and kind, devoting her life to the interest and welfare of her family, making home ever pleasant and attractive. Her sickness was protracted and painful; but a spirit of quiet resignation to the will of Him to whom she had consecrated her all possessed her to the end. Her death leaves a great void in the relations she so faithfully adorned. Her memory is that of the just.

W.

Mrs. SALLY HALEY, wife of Mr. John Haley, died at the house of her son, in Newmarket, Jan. 17, 1872, aged 86 years. She, with her husband, was spending a few weeks with their son, when the messenger came; but it found her all ready. It is not often death finds one who has lived so long and so well, as she had lived. She was the oldest member of the Methodist Church in Epping, years ago, which she always attended, the unsettled theories of the present day, to contemplate a life of steady and uniform walk with God for more than half a century. How pleasing to God is such a life; how satisfying to its possessor; how powerful its influence for good, as seen in the fact that all but two of her family of seven children have been converted to God, and baptized.

Mother Haley's religious life was one of rich experience. God's love and goodness was her constant theme. She had great faith in prayer, and they were always inspiring to the prayer-meetings. The Sunday noon class-meetings at the parsonage in Epping, years ago, which she always attended, will be remembered by fathers Green, Holtt, and others, who have labored on this charge in years past. Much of her time was devoted to the sick. She would spend night after night in succession in administering to their wants, and was sent for far and near. She was remarkably cheerful and hopeful, and hence her company was sought after and enjoyed by both the old and young.

Epping, N. H., Jan. 20, 1872.

Mrs. JANE MADALINE, wife of Owen Stead, died in Greenville, Conn., Jan. 19, 1872, aged 63 years, in full assurance of entering into rest with all those that love God.

She gave her heart to God in early life, under the preaching of Rev. Reuben Ransom, and has been with the Church of her choice until she left it and family and neighbors, to join with those that have gone before — leaving her counsel to her family and friends, that were present, to serve God while they live, and strive to enter into the strait gate that leads to eternal blessedness.

I. M. BIDWELL.

Mrs. ELIZA, widow of the late Joshua Hooper, of Castine, Me., died, at the residence of her son, J. P. Hooper, Bucksport, Me., aged 67 years and 10 months.

At an early age she gave her heart and life to Jesus, and willingly followed the Master to the last of her earthly pilgrimage. She was a quiet and unassuming woman, but a true helpmeet to her husband, always co-operating with him in all his business enterprises, and also his plans for the welfare of the Church. For more than twenty years, she, each week, arranged her sitting-room for the class-meeting, where she herself was always present. But "she rests from her labors."

W. T. JEWELL.

JOSEPH RICH died in Truro, Mass., Nov. 9, 1871, in the 88th year of his age.

Father Rich had been connected with the Methodist Episcopal Church fifty years. He died without fear, and in great peace.

HULDAH A. ATKINS, wife of Gamaliel Atkins, and only remaining child of Daniel and Abigail Higgins, died at Truro, Mass., Jan. 29, 1872, aged 20 years and 13 days.

She was married but two months and a half previous to her death. Sister Atkins was one of our most worthy and highly-esteemed young ladies, yet neglected experimental religion until a few days before her death, when the evidences of her acceptance with God became so clear, she said she had no fear of death. Although it came very sudden, she not having been confined to her bed at all, having eaten her supper and drank a cup of tea only an hour before her death, yet when she felt she was going, she calmly said to her husband, "Good-by," and kissed him, and bid her parents farewell, and kissed them, and attempted to kiss her pious grandmother; but death would not wait for her to do it.

I. SHERMAN.

POLLY EVANS died in Sweden, Me., Feb. 4, 1872, aged 92 years and 1 month.

Sister Evans united with the Congregationalist Church in Sweden, in 1823, and remained an acceptable member of the same till her death. A consistent Christian, a devoted friend, she was lovely even to life's close. Her memory is precious.

Died, in Hampstead, N. H., JAMES SMITH, aged 72 years.

The grace of God early did great things for him, and for many years he was a quiet, acceptable member of the Methodist Episcopal Church; and of the same people are his bereaved widow and two daughters, only children, who subsistively slug. —

"My loved ones, O how I do miss them!  
I must press on, and meet them once more."

## HERALD CALENDAR.

Providence District Ministerial Association,  
at North Grosvenordale, Conn. JUNE -

## EASTERN CONFERENCES.

Baltimore, at Washington, Feb. 25, Bishop Ames.  
New Jersey, at Trenton, Feb. 28, Bishop Ames.  
Philadelphia, at Philadelphia, March 6, Bishop Ames.  
Newark, at Hackettstown, March 13, Bishop Ames.  
Providence, at Providence, March 20, Bishop Ames.  
New England, at Worcester, March 27, Bishop Ames.  
Troy, at Saratoga Springs, March 27, Bishop Ames.  
New Hampshire, at Bristol, April 3, Bishop Ames.  
Vermont, at Chelsea, April 3, Bishop Ames.  
Maine, at Gardiner, April 10, Bishop Ames.  
New York, at New York, April 10, Bishop Ames.  
New York East, at East Bridgeport, April 10, Bishop  
Simpson.  
East Maine, after the General Conference.

## CHURCH EXTENSION.

The forthcoming report of the Church Extension Society will show marvelous results for the year 1871. We hope every pastor will carefully peruse it. It is wonderfully suggestive of the future possibilities of this youthful organization, which "for its work's sake," is becoming so deeply entrenched in the heart of the Church.

During the year 1871, the churches aided by loan and gift, reached the surprising number of 233. MORE THAN FOUR FOR EVERY WEEK IN THE YEAR. The income has leaped up to nearly one hundred and seventy thousand dollars, or more than four hundred dollars a day. This includes receipts upon both loan and general funds.

Thirty-nine different States and territories have been the vast field of the operations of the Society. The grants and loans made, range in amount from fifty dollars — to assist the poor, struggling society in the South or West over the bar — to \$5,000, to help plant Methodism in the strongest centres.

New England has not been neglected. The appeals from at least five churches have been heard this year, and answered. What was done in Providence and Worcester last year is still fresh in memory. Thus far New England has received nearly as much as she has given — and, practically, we have had but little part in the great work being done in the West and South. Let every pastor and every congregation place a new and far higher estimate on this great cause.

The loan fund commands itself to persons who have means to be devoted to religious uses. Gifts unconditional to this fund are sought first of all, but in some cases an annuity is paid during the life of the giver. The faith of the Church is pledged as security. That is enough.

This is an admirable provision. In the list of loan funds we notice one of \$20,000, entitled "Memorial Fund," and after it the Scripture saying, "He being dead yet speaketh." This is given in the name of one of Methodism's most eminent ministers. It will be subject to an annuity during the life of the giver, and loaned in the West where rates of interest are very high. Most of the contributions to the loan fund, however, are gifts without annuity or condition.

The subscription to this fund bids fair to reach a quarter of a million before the spring Conferences close their sessions.

It is now over \$200,000, with more than \$100,000 paid in. We hear of two \$10,000 subscriptions within the past ten days. Let the fund speedily be increased to a million.

It should be clearly understood that this is not a vested fund. It is not sought to endow the Church Extension Society. The principal itself is used, and the loans are returned again in from one to five years, and the money re-loaned to assist in other enterprises. Address the Corresponding Secretary, Rev. A. J. Kynett, D. D., No. 1018 Arch Street, Philadelphia, for any desired information.

A meeting will be held in the Wesleyan Hall next Friday (to-morrow) at 3 P.M., to consult on the proper measures to take to get Congress to pass a law prohibiting the importation of intoxicating beverages.

as such. This is a step in the right direction, and one that should immediately be taken. We ask for a large attendance.

In the note on Mrs. Swisshein, on a previous page, after "Abolitionism," insert "had to carry."

RELIGIOUS CANVASS OF MASSACHUSETTS. — Rev. F. J. Fairbanks, pastor of the Congregationalist Church writes: "Union meetings under brother K. A. Burnell, from Illinois, were held in Ayer, Saturday and Sunday just past. The meetings were large and interesting. Brother Burnell's practical and commonsense views of the religious life and Christian work were warmly received, and must prove a most helpful stimulus to earnest service for Christ. The meetings here have been successful beyond our expectation, and we believe will result in permanent good to the cause of Christ in the place."

TROY PRAYING BAND. — The Young Men's Christian Association of Boston have engaged the Troy Praying Band for a series of meetings, of four sessions a day, to be held as follows: at 9 o'clock, A. M., in the Meionoan; 12, Tremont Temple; 3 and 7 1-2, in some church that will be announced. The meetings will begin on Saturday 24th inst. Great interest has attended their labors in this city.

Rev. F. L. Potter, of Brooklyn, late leader in the crusade against Dr. Cuyler and Miss Smiley, has been elected and has accepted the chair of Theology in the Presbyterian Theological Seminary at Chicago. What will he do if a young lady presents herself as a student?

A new book has just been given to the public from the pen of Rev. T. De Witt Talmage, which bears the title of "Abominations of Modern Society," published by Adams, Victor & Co., of New York. Doubtless the announcement of the writer's name will insure a large sale for the book. With a bold and vigorous hand he grapples with the abominations of society, dealing hard blows to the wicked, and encouraging the fallen with words of love and sympathy. Old and young, male and female, will be profited by reading it. The preface says truthfully, that it is "not more for men than women. The best being that God ever made is a good woman, and the worst the devil ever made is a bad one. If anything herein shall be a warning either to man or woman, I will be glad that the manuscript was caught up between the sharp teeth of the type."

At the Preachers Meeting it was  
*Resolved*, As we learn that Rev. W. W. Parkhurst has lost all his private library in the Chicago calamity, we regard it as our privilege to aid him in compensation for this loss, by contributions of money or books.

DR. F. H. NEWHALL, President.  
G. HOREN, Secretary.  
DR. HARE, Committee.

## The Secular World.

## THE NEWS.

**Domestic.** In the U. S. Senate there has been a very long discussion upon the resolution for an investigation concerning the alleged furnishing of arms to the French government. Senator Wilson, Chairman of the committee on military affairs, explained that a large quantity of arms was sold by authority of Congress between 1863 and 1871, but never knowingly to an agent of France.

The Maine Senate, by a majority of one, has voted to grant a charter for a railroad from Bath to Portland, "notwithstanding," says a special correspondent, "the tremendous opposition from the consolidated Maine Central." The prospect for concurrence in the House is thought to be very favorable.

Gen. Butler, in a letter to *The Gloucester Telegraph*, expresses himself as hopeless of a bounty bill passing Congress, but he anticipates "relief to the fishing interest from a different source, and in another way."

It is said that the Japanese embassy will be obliged to return to San Francisco and take a steamer by the way of Panama, there seeming to be no present prospect of raising the snow blockade on the Union Pacific Railroad.

Alexis has arrived in New Orleans.

In the United States Senate the foreign committee was directed to consider the expediency of protesting against the action of the Cuban authorities toward the Chinese upon that Island.

There has been another snow-storm in the Northwest, and the trains on the Illinois Central Railroad are blockaded. The situation on the Pacific and Union Pacific roads remains about the same. The mails are to be forwarded in coaches.

## Great Britain.

The feeling in reference to the "indirect claims" question has somewhat subsided. William Fowler, member of Parliament, for Cambridge, said in addressing his constituents, that "England should not bluster, nor should she submit to be bullied." The comic papers print cartoons ridiculing the presentation of the American claims for indirect damages. The *Daily News* has a special from Rome, which says that Gen. Sherman, at his reception by the King of Italy, assured his majesty that the Alabama question would be peacefully and finally settled at the Geneva tribunal of arbitration. Mr. Thornton, the British minister to the United States, says he apprehends no difficulty between the United States and Great Britain. He believes that everything will be satisfactorily adjusted. Lord Chief Justice Cockburn, British member of the Geneva Board, approves the Government's refusal to admit the claims for indirect damages. The case submitted to the general board of arbitration by the counsel of Great Britain in regard to the Alabama claims was laid before Parliament, and the published document is divided into ten parts.

At the general meeting of the Anglo-American Telegraph Company, on the 17th, the reduction of the present rate of tolls on cable despatches was favorably considered. The advisability of laying a fourth cable across the Atlantic was urged, and the proposal was well received.

The thanksgiving services at St. Paul's Cathedral on the 27th instant, and the royal procession to church, promise to be two of the most imposing spectacles ever witnessed in London. The residents and storekeepers on Strand, Fleet Street, Ludgate Hill, Oxford Road, and Holborn are making most lavish preparations to decorate their buildings. The people are eager to witness the demonstration, and are paying fabulous prices for positions in the windows and housetops along the route. Seats are being erected in every available space in St. Paul's Churchyard. The triumphal arch, under which the procession will pass, is being erected at the foot of Ludgate Hill.

## France.

It is rumored that Berthemy will be minister to Washington, and M. de la Ronciere minister to Rome.

The Assembly debated with much feeling the proposal to head all tax-papers with the words "Occasioned by the war of 1870." The left moved to add to these words "Declared by Napoleon," and the right moved as a further addition, "and continued by the government of September." The amendment of the left was adopted, and the proposal passed the Assembly.

Minister Washburne, accompanied by Count Remusat, minister of foreign affairs,

had an audience with President Thiers, on the 16th, and presented Messrs. Cushing, Everts, and White, counsel of the United States before the Geneva tribunal. Bancroft Davis was unable to be present.

M. Rouher was assaulted at the funeral of C. E. Conti, formerly private secretary of Napoleon. His assailants were the rabble opposed to the Imperialists. They were soon driven off amid the cheers of the latter.

The elections in the department of the Eure to fill the vacant seats in the French Assembly were attended with great disorder, and numerous conflicts occurred between the opposing parties.

## India.

Official information has been received in London of the assassination by a Mohammedan convict of the governor-general of British India, the Right Hon. Richard Southwell Bourke, Earl of Mayo, but better known as Lord Nass, governor-general of India. He was a man of some literary ability, and wrote a book called "St. Petersburg and Moscow." The assassin has been tried, convicted, and sentenced to be hanged.

## Spain.

There is commotion in the Spanish Cabinet again. Differences arose between Admiral Topete, minister of the colonies, and other members, and the formation of a new conservative cabinet was imminent. On Saturday a long consultation was held, which resulted in hopes of reconciliation; but later advices represent that the crisis continues. The trouble originated in the opposition of Admiral Topete to certain promotions in the army, and his demand for the dismissal of Senor Gaminde from the cabinet. It is stated that the principal leaders of the Carlist republicans and radicals have formed an electoral coalition ticket for the approaching election of the Cortes.

## New Dominion.

Nine of the eleven wholesale stores known as the "Iron Block," in Toronto, were destroyed by fire on the night of the 14th. Total loss \$500,000.

## Miscellaneous.

The Spanish Government invites proposals for the construction and laying of a telegraph cable between Spain and the Canaries, to be extended to the Spanish possessions in America.

John Evelyn Denison, late Speaker of the British House of Commons, is gazetted as Viscount Ossington. He appeared in the House of Lords, and took his seat as a peer.

A banquet in honor of the Japanese embassy was given in Salt Lake City last week.

The famine in Persia continues, and many persons are dying daily.

The British and American mixed commission has adjourned until March 20.

Small-pox is pronounced an epidemic at Edinburgh.

The Japanese embassy will remain at Salt Lake City until travel is resumed on the Union Pacific Railroad.

The newspaper organs of M. Thiers and of the legitimist party in France accuse the Orleanists of intrigue and bad faith.

A bill has been presented in the federal council of Germany, declaring that German shall be the official language in the conquered provinces of Alsace and Lorraine.

The Russian fleet is at Pensacola, Fla.

There was an earthquake at Lisbon last week. The shock was slight, and no serious damage is reported.

French residents of New York have subscribed \$4,000 during the week to aid France to pay Germany the war debt.

The Pope of Rome will soon send out an encyclical letter on the subject of public instruction and its relations with Church and State.

# ZION'S HERALD

It is rumored that an interview between the Czar of Russia and the Emperor of Brazil has been arranged to take place at Nice, France.

Mr. Washburne, our minister in Paris, has received instructions to negotiate for a postal treaty between this country and France.

Consuls and other representatives of foreign powers in Bucharest have united in making a formal demand on Prince Charles for the protection of Jews in the principalities.

A mass meeting was held in Salt Lake City last week, to petition Congress for a registry act and a law against female suffrage. Fully half of the whole vote at the city election is believed to be illegal.

The Rev. Stephen Morgan, of Cincinnati, has been sentenced by a religious council to replace the books he stole from the library, receive a reprimand before his congregation, and go on probation before his ordination, after which being penitent he will be forgiven. He will continue to preach.

Brigham Young has been quite ill for the past three days, and it is said his strength is failing rapidly.

It is probable that the radicals in Spain will refuse to vote in the approaching elections for the Cortes.

Forney has sent his resignation of the collectoryship of Philadelphia to the President.

Chevalier Nigra, late Italian minister to France, has been appointed Minister to Russia. The position vacated by Chevalier Ligra will not be refilled, the Italian government feeling aggrieved because France has no minister in Rome.

The west pier of the Intercolonial Railroad bridge across the Tantamara River, at Sackville, N. B., was started one foot by the ice on Saturday morning, and it is feared that it will be destroyed. The bridge is an iron one, and cost \$70,000. Trains do not run farther than Sackville at present.

Gen Reguelme, the new commander of the East Department of Cuba arrived at Havana from Spain on Friday.

The *World* states that the rents of stores and dwellings in New York will probably be 10 to 15 per cent. lower than last year.

There was a heavy earthquake at Panah, Hawaiian Islands, January 5, and the Kilanea volcano was in active operation.

We would call the attention of our readers to the advertisement of "Fruit of the Vine" in another column. Mr. Richardson has thoroughly tested the process of preserving the juice of ripe grapes pure and fresh as when pressed out, and, we feel assured that this article is worthy of the fullest confidence, and will meet a want which has long been felt.

Burnett's Cocaine is the best Hair-dressing.

Burnett's Cooking Extracts are the best.

## Business Notices.

**WHAT IS VEGETINE?**—It is a compound extracted from barks, roots, and herbs. It is Nature's Remedy. It is perfectly harmless from any bad effect upon the system, and strengthens it. It acts directly upon the blood. It quietes the nervous system. It gives you rest, sweet sleep at night. It is a panacea for our aged fathers and mothers; for it gives them strength, quietes their nerves, and gives them Nature's sweet sleep,—as has been proved by many an aged person. It is the great Blood Purifier. It is a sovereign remedy for all diseases relieved and cured thousand times. It is very pleasant to take, and every child likes it. It relieves and cures all disease originating from impure blood. Try the VEGETINE. Give it fair trial for your complaints; then you will say to your friend, neighbor, and acquaintance, "Try it; it has cured me."

A protruding toe is not a very pretty sight and is never seen where children wear SILVER-TIPPED Shoes. They will save half your Shoe bills. By all Dealers.

It took many years for Sewing Machines to be first made to insure a acceptable plan for printing casters on them. But it has been done. Ladies can now get them by calling upon the Sewing Machine Agents. These casters make a full set.

Burnett's Cocaine dresses the hair perfectly, without greasing, drying, or stiffening it.

Wry faced, caused by indigestion, laugh after taking Williams' Extract Jamaica Ginger.

**PERKINS & HOUSES** Soothing Lamps,  
FRED'K A. BROWN, 35 Bromfield St.

**Best and Oldest Family Medicine.** — *Sanford's Liver Invigorator.* — A purely Vegetable Catheric and Tonic—for Dyspepsia, Constipation, Debility, Sick-headache, Bilious Attacks, and all derangements of Liver, Stomach, and Bowels. Ask your Druggist for it. Beware of Imitations.

**Ten Thousand Cures of Coughs, Colds, Asthma, Long Diseases, etc., speak louder than words in favor of ADAMSON'S BOTANIC COUGH BALMAM.** Price 35 cents.

61 tf

**D**O NOT throw aside as worthless, because it is broken, your Jet or Shell Jewelry. It can be repaired as good as new, and will save you the expense of buying a new set. We have in stock the different styles of jewelry, and we keep in our stock the largest assortment of Jet and Shell Sets to be found in this city. A lot of Whithy Jet Pins at 50 cents each. A lot of Jet Pine at 50 cents each. These goods are worth examination, as they are sold at less than half cost to us. There are many bargains in the lots.

WATERMAN & CO.,  
15 Winter Street, corner Music Hall Entrance.

**POLAND'S HUMOR DOCTOR**  
Is a scientific medical preparation from the VEGETABLE kingdom, and was created to specifically cure all diseases of the blood, such as Humors, Cancer, Scrofula, Salt Rheum, and all other eruptions of the body. As a remedy, it is PROMPT, EFFICIENT and RELIABLE. Prepared at the New England Botanical Depot, 104 Hanover Street, Boston.

**L**UCU suffering from Throat and Lung Disease. This is folly, when *White Pine Compound* will afford you speedy relief. It will cure your cough, and strengthen your weak lungs, and if you are troubled with Kidney Complaint, it will be of great advantage to you. It is safe for every where.

**FINE CARPET COMPANY**—100 rolls Tapestry Brussels cut stock in retail department. Cleaning out at much under price. Our customers will be furnished quantities to suit for single rooms or entire dwellings, at our new warehouse, 76 to 82 Friend Street, second building from Hanover Street, Boston. NEW ENGLAND CARPET CO.

**CARPETS AT LOW PRICES.**—Ingrain, Three-ply, Floor Cloths, all our cut stock in retail department, at less than usual prices to those close the same, at our new warehouse, 76 to 82 Friend Street, Boston. NEW ENGLAND CARPET CO.

**To protect the understanding of humanity nothing there is like Leather fastened together by CABLE SCREW WIRE.** Boots and Shoes made in this way never rip, leak, or come apart.

All genuine goods are stamped.

**MUNICIPAL BONDS—TEN TO TWELVE PER CENT. INTEREST.**—We offer for sale the bonds of Counties, Townships, Cities, and School Districts at prices that will yield interest at the rate of ten to twelve per cent per annum. Send for a descriptive price list.

Other securities taken in exchange at their highest market values.

Persons having bonds for sale are requested to communicate with us.

W. N. COLER & CO.,  
Dealers and Brokers in Municipal Bonds  
No. 11 Wall St., New York.  
Nov. 16, 1912

## Commercial.

### WHOLESALE PRICES.

February 17, 1872.

### BOSTON MARKET.

**GOLD.**—110% @ 110%.

**FLOUR.**—Superfine, \$5.75 @ \$6.00; extra, \$5.20 @ \$5.75; Michigan, \$7.25 @ \$8.50; St. Louis, \$7.50 @ \$11.00; Southern Flour, \$7.00 @ 10.50.

**CORN—Western Yellow,** 76 @ 77 cents; **Western Mixed,** 74 @ 75c bushel.

**RYE.**—92 @ \$2.50 per bushel.

**OATS.**—55¢ 60c bushel.

**SHOOTS.**—\$30.00 @ \$1.00 per ton.

**FINE FEED.**—\$21.00 @ \$22.00 per ton.

**SEED.**—Timothy, Herbs' Grass, \$4.00 @ \$4.50; Red Top, \$6.75 @ 7.00 per sack; R. L. Bent, \$3.00 @ \$3.50 per bushel; Clover, 12% @ 13% per lb.

**APPLES.**—\$3.50 @ 5.00 per bbl.

**DRIED APPLES.**—10 @ 13 cents per lb.

**PORK.**—\$17 @ 18.00; Lard, 9% @ 10% per lb.; Ham 10c.

**BUTTER.**—25 @ 24c.

**CHEESE.**—Factory, 15 @ 17c; Dairy, 12 @ 15c.

**Eggs.**—60 @ 30 cents per dozen.

**HAY.**—\$90.00 @ \$10.00 per ton, as to quality.

**POTATOES.**—\$2.50 @ 2.75 per bbl.

**BEANS.**—Extra Peas, \$2.00 @ 2.25; medium, \$2.50 @ 2.75 bushel; common, \$1.50 @ 2.00.

**LEMONS.**—\$2.00 @ 3.00 per box.

**ORANGES.**—Fayal, \$2.00 @ 3.50 box.

**HAVANA ORANGES.**—\$7.00 @ 9.00 box.

**ONIONS.**—\$2.25 @ 2.50 per barrel.

**CARROTS.**—\$1.50 @ 1.60 per bbl.

**TURNIPS.**—\$1.75 @ 2.00 bushel.

**CABBAGE.**—\$10.00 @ 15.00 per hundred.

**MARROW SQUASHES.**—\$6.00 @ 4.00 per cwt.; Hubbard, \$6.00 @ 5.50 per cwt.

**CRANBERRIES.**—\$10.00 @ 12.00 per bbl.

**POULTRY.**—18 @ 20 cents per lb.

**REMARKS.**—The market for Flour remains the same, except on choice brands, which are held with fair firmness. Grass Seed remains steady. Pork has advanced from \$1.00 @ 1.50 per bbl.; 30 cents is the outside price on Fresh Eggs, and Larded Eggs are out of the market.

### The Markets.

#### BRIGHTON CATTLE MARKET.

Weekly receipt of Cattle, Sheep, and Swine.

Cattle, 2,201; Sheep and Lambs, 7,800; Swine, 10,000; number of Western Cattle, 1,721; Eastern Cattle, 181; Northern Cattle, 1,200; Cows, 1,200.

Price of the Cattle \$100 pounds live weight—  
Brighton Hides—\$1 @ 9 c. per lb.  
Bridgton Tailow—\$1 @ 6 c. per lb.  
Country Skins—\$1 @ 6 c. per lb.

Hides—\$1 @ 9c. per lb. for country.

Tallow—\$1 @ 6 c. per lb. for country.

Lamb Skins—\$2.00 @ 2.00 each.

Sheep Skins—\$3.25 @ 4.00 each.

Calf Skins—\$1.50 per lb.

Sheared Sheep Skins—\$0.50 each.

Wool Sheep Skins—\$0.50 @ 0.50 each.

Upham.

L. D. Wardwell, E. L. Winsor, W. Wilkins, T. J. Whitfield, D. Wait.

**Store Cattle.**—There were but a few Store Cattle in market this week. Nearly all of the small Cattle that are in a fair condition are bought up to slaughter at prices ranging much according to their value for Beef Working Oxen. There was a fair supply in market. Prices ranging from \$100 to \$150. Nearly all the Working Oxen came from Maine.

**MichCows.** Extra \$50 @ \$60; Store Cows, \$16 to \$50 @ head. Most of the Cows brought into market are of a common grade; prices depend much upon the fancy of the purchaser.

**Sheep and Lambs.** Extra and select lots, at \$3.00 @ 10c; lambs from 10c to \$1.00. Nearly all the Working Oxen came from Maine.

**Swine.**—Store Pigs—none in market. Fat Hogs—

10 in market. Prices @ 55¢ b.

**Remarks.**—There has not been much difference in prices from those of last week for Beef Cattle. A few lots of very extra Cattle may have sold at a slight advance, but upon the common grades there was not any change. Most of the Maine Cattle were Working Oxen—but a few Beves among them. N. Day had some very nice Connecticut River Cattle in market. One pair, bought for Charles Dana & Co., 52 North Market Street, were pronounced the fairest pair of cattle ever seen in this market. Their live weight was nearly 5,400 lbs.

### Acknowledgments.

Rev. and Mrs. Delano Perry gratefully acknowledge the receipt of sixty-eight dollars from their friends in Mercer, Me. Of this amount, twenty dollars was a kind friends in Eastport.

Rev. F. D. Goodrich and wife gratefully acknowledge the receipt of Christmas presents from their friends at East Thompson, Conn., to the amount of \$18.

Several hundred friends of the former pastor of the Church in South Manchester, Rev. A. W. Kingsley, gave him a donation visit on the evening of December 7, 1871, presenting him with a purse of \$94. Such a large number present at a donation was never before seen in South Manchester.

Rev. F. T. George and wife, of Saxonville, gratefully acknowledge the generous gift from the people of money and valuables, amounting to \$80.

Rev. Samuel H. Noon and wife, of Highlandville, express their thanks to the kind people for the substantial evidence of their good will shown to us on the evening of Jan. 16.

Rev. A. E. Drew and wife gratefully acknowledge the receipt of Christmas presents from the people of their charge in Concord, N. H., among which was a cash gift of \$65.75.

Rev. J. C. Gowen acknowledges the receipt of \$50, in cash, and presents to the amount of \$10, from the people of Washington, R. I., as a New Year's present.

The friends of Rev. A. H. Witham, of Fryeburg, part of the charge, met at Fryeburg, December 14, and left their pastor about \$75, in money and provisions for which he expressed many thanks.

Rev. A. A. Presbrey gratefully acknowledges, from his people of North Grosvenordale, Conn., presents and money, to the amount of \$37.

Rev. J. E. Walker, of Naples, Me., acknowledges the receipt of \$100 from the Society under his charge, adding that the Church and Sunday-school are in good condition. A Ladies' Circle has recently been formed, to aid in the various enterprises of the Church.

Rev. H. W. S. Packard and wife, of the North Truro church, would return their sincere thanks to their brethren and friends, who paid them a surprise visit, a short time since, leaving with their pastor and wife a handsome gift, together with a good supply of articles for family use. Mr. Packard was present with a very nice overcoat, a short time previous to this visit, by the friends of that place.

Rev. J. P. Simonton and wife gratefully acknowledge the receipt of \$100 from the Society under his charge, adding that a sum of \$100, from the Church Extension Society were received so many urgent and merited calls that they were unable to meet. The Church Extension Society is doing a great and glorious work for the cause in this country, and we hope that none will turn to it the "cold shoulder," or let its collections pass unheeded by.

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In this city, Jan. 8, by Rev. V. M. Simons, Thomas Addison to Priscilla Wheelock, both of Boston. Jan. 6, by Rev. E. P. King, Robert Turnbull, of Newton, to Elizabeth Green, of Boston.

Dec. 15, by W. S. Kyle, Esq., Frederick H. Smith, of Boston, to Miss Mary Weston, of Charlestown.

In South Boston, Dec. 30, by Rev. M. Trafton Simpson to Chase to Charlotte Brigdon; same day, Edward Smith to Harriet A. Meyers; Jan. 1, William F. Benham to Sarah Glendinning, all of Boston.

In Waltham, Dec. 28, by Rev. W. N. Richardson, Priscilla to Mrs. Maria Dudley, both of Lunenburg.

In Gloucester, Nov. 19, by Rev. A. E. Herrick, Charles Sawyer to Miss Margaret McLean; Nov. 20, Charles H. Leighton, of Gloucester, to Miss Ida C. Spofford, of Rockport; Dec. 1, William Cahoon to Miss Mary E. Robinson; Dec. 2, Thomas P. Coombs to Miss Agnes De Mingo, both of Rockport; Dec. 21, Daniel W. Mead, of Lynn, to Miss Clara B. Sawyer, of Gloucester; in Chelsea, Dec. 25, Charles F. Oxtongue to Miss Mary E. Robinson; both of Chelsea; Dec. 26, Charles F. Oxtongue to Miss Alice Oliver, of Gloucester; Dec. 27, Edward F. Pease to Miss Maria Millard; Jan. 1, Ammi R. White to Miss Eunice M. Norwood; Jan. 13, James Edward Ferris, of Cambridge, to Miss Catherine Handy Griffin, of Gloucester; Jan. 17, Samuel Rowe to Miss Cyrena A. Colby, both of Gloucester.

**Money Letters Received to Feb. 17.**

N. W. Aspinwall, J. M. Avann, W. M. Ayres, L. S. Brewster, M. Roynton, W. B. Bartlett, S. Bruckling, L. W. Brown, J. P. Bartlett, J. P. Cansey, C. J. Clark, O. F. Comstock, E. K. Colby, M. Cheney, J. Crowley, A. B. Carpenter, V. A. Davis.

Z. Davis, G. N. Eldridge, J. Fletcher, L. Foster, J. S. Fish.

J. G. Fletcher, H. Gibbons, J. Jones.

T. W. Kinman, D. C. Knowles.

J. McMillan, J. A. Morelon, D. McIndoe, D. H. Muller, N. H. Martin, W. G. Miller.

G. C. Maynard, J. F. Pease.

J. F. Pease, W. Pentecost, E. A. Pearson.

M. Raymond, L. Riley.

C. Stone, W. C. Smith, J. E. C. Sawyer, B. L. Sayer.

J. S. Thomas, J. Thurston, T. B. Tupper, J. E. Tidd, D. M. Tracy, A. Turner, E. R. Thorne.

F. Upham.

L. D. Wardwell, E. L. Winsor, W. Wilkins, T. J. Whitfield, D. Wait.

### Methodist Book Depository.

Money Letters Received from Feb. 3 to Feb. 17.

A. Arrighi, D. Allison, Thos J. Allen, Jr.

M. C. Beale, S. S. Barrows, H. P. Blood, H. L. Barnes.

L. W. Blood, E. H. Brewer, John Bunting, F. P. Ball, H. Bowker, T. W. Bishop, S. H. Barney, C. H. Bray, Frank B. Bush, W. C. Clegg, J. Clegg, J. Clegg, J. Clegg.

A. L. Cooper, A. C. Clark, J. E. Chamberlin, G. C. Cobb, A. F. C. Cobb, A. C. Cheaney, W. H. Cleggton, John Cooper, F. D. Chandler, George M. Carpenter, C. C. Cobb, J. C. Cox.

W. D. Davenport, C. W. Dutcher, A. C. Davenport, J. W. Dry.

W. Eaton.

W. J. Fleming.

P. Gates, J. H. George, David Godfrey, Jr., J. B. Getchell, F. Grovernor.

W. Hyde, C. D. Hills, Hoyt, Fogg, & Breed, W. L. Hitchcock, J. W. Hyatt.

G. Lovell, J. S. Little, O. S. Livingston, N. G. Lippitt.